



Sri Krishna Kathamṛta Bindu

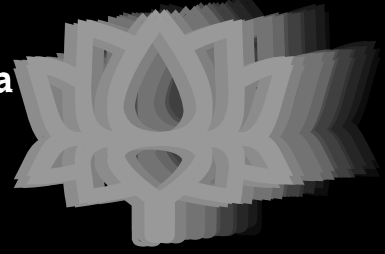
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Note from the Editor

Please accept our humble obeisances. All glories to Sri Sri Guru and Gaurāṅga! For the pleasure of the dear devotees of Gaurāṅga Mahāprabhu we are offering this humble bindu, a drop from the ocean of nectarean *hari-kathā*, as a service to the *vaiṣṇava* community. If we receive the blessings of guru and Krishna we will make this a bi-monthly offering. Many devotees have appreciated *Sri Krishna-kathamṛta* magazine but would like to see it published more often. We have found ourselves unable to satisfy this request. It is hoped these regular drops of *kṛṣṇa-kathā* will at least partially satisfy the devotees.

In this dreadful material world we are always being put into difficulties. The living entities here are forever searching out newer and newer methods by which they can mitigate their suffering and attain happiness. We follow the profound and simple advice of His Divine Grace Srila Bhaktisiddhanta Saraswati Thakur who said, "There is no shortage of anything in this world save and except Krishna consciousness." Similarly, his dear disciple Srila A.C. Bhaktivedanta Swami Prabhupada has written:

It is essential for persons who are actually liberated to hear about the pastimes of Krishna. That is the supreme relishable subject matter for one in the liberated state. Also, if persons who are

Continued on page 2

Nourishing the Devotees



Srila A. C. Bhaktivedanta
Swami Prabhupada

Now we have got so many students and so many temples but I am fearful that if we expand too much in this way we shall become weakened and gradually the whole thing will become lost. Just like milk. We may thin it more and more with water for cheating the customer, but in the end it will cease to be any longer milk. Better to boil the milk now very vigorously and make it thick and sweet. That is the best process. So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, by discussing always, and in so many ways instruct them in the right propositions.

— Letter to Hamsaduta

Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely but without any spiritual content. Just like boiling the milk, it becomes thicker and sweeter. Now do like that, boil the milk. — Letter to Rupanuga

Note from the Editor *continued*:

trying to be liberated hear such narrations... then their path of liberation becomes very clear. ...Lord Chaitanya has therefore advised His followers that their business is to propagate *kṛṣṇa-kathā*.

In keeping with these desires of our previous *ācāryas*, the purpose of this magazine is simply to propagate *kṛṣṇa-kathā*. As in the larger *Sri Krishna-kathamṛta*, this little version will also present topics from our ongoing research into the history, holy places and literature of the Gaudiya Vaishnava tradition, especially as found in Orissa. We will consider our efforts successful if this publication is a source of inspiration for the preachers of Krishna consciousness to continue their efforts to push on Lord Chaitanya's movement. ॐ

The Holy Name is Everything

Srila Gour Govinda Swami Maharaja

*ataeva nāma mātra vaiṣṇavera dharma
nāme prasphuṭita haya rūpa, guṇa, karma*

Chanting the holy name is the prime religious activity of a *vaiṣṇava*. From the holy name gradually blossom the Lord's form, qualities and pastimes.¹

*kṛṣṇa-nāma cintāmaṇi anādi cinmaya
yei kṛṣṇa, sei nāma—eka-tattva haya*

Lord Krishna's name is like an eternal and transcendental touchstone. Krishna and His name are identical; They are one and the same absolute truth.²

*nāmera smaraṇa āra nāma-sankīrtana
ei mātra dharma jīva karibe pālana*³

This is the only *dharma* in Kali-yuga: chanting the holy name and thinking of the holy name. Only this. This is the one *dharma* the *jīvas* in Kali-yuga should perform. In all the Vedas it has been said, *harināma-sāra*, the holy name is the essence.

*hare nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the Holy Names of the Lord. There is no other way. There is no other way. There is no other way.⁴

*Pāibe paramā prīti ānanda apāra*⁵ — by chanting this Holy name of Krishna:

*hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare*

you'll get extreme pleasure, supreme pleasure.

*veda punaḥ bale, "yata mukti mahājana
paravyome sadā kare nāma-saṁkīrtana*

Again the Vedas say that all the liberated *mahājanas*, always chant Hare Krishna in the spiritual sky.⁶

Yei kṛṣṇa, sei nāma — eka-tattva haya — there is no difference between the name of Krishna and Krishna Himself — '*bhinnatvān nāma-nāminoḥ*'.⁷ *Cintāmaṇi* means desire. Whatever you desire the name will give you. *Kṛṣṇa-nāma cintāmaṇi anādi cinmaya* — the holy name is spiritual, transcendental, and without beginning or end — *anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*.⁸ There is no difference between the name of Krishna and Krishna Himself, and especially in Kali yuga Krishna has incarnated Himself in the form of his holy name. No other incarnation is there in Kali-yuga. He is *nāma-avatāra*.

*kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra*

In this Age of Kali, the holy name of the Lord, the Hare Krishna *mahā-mantra*, is the incarnation of Lord Krishna. Simply by chanting the holy name one associates with the Lord directly. Anyone who does this is certainly delivered.⁹

*nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma*

In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.¹⁰

A *vaiṣṇava* chants only one name. He has only one *dharma*, which is *hari-nāma*. If you chant the holy name without offense — in other words, the pure name — then the all-beautiful form of Krishna, the transcendental pastimes of Krishna, and the attributes of Krishna — everything will be manifested to you. *Nāma prasphuṭita haya rūpa, guṇa, karma*.

The name is everything! The name is everything! ॐ

Notes

¹ *Hari-nāma-cintāmaṇi*, chapter two, page 17. Sri Chaitanya Gaudiya Math edition.

² *Hari-nāma-cintāmaṇi*, chapter two. Page 14.

³ *Hari-nāma-cintāmaṇi*, chapter one, page 12.

⁴ *Bṛhad-nārāḍīya Purāṇa* 3.8.126.

⁵ *Hari-nāma-cintāmaṇi*, chapter seven page 72.

⁶ *Hari-nāma-cintāmaṇi*, chapter seven page 73.

⁷ *Padma-purāṇa* quoted in *Cc. madhya* 17.133.

⁸ *Brahma-saṁhita* 5.1.

⁹ *Cc. ādi* 17.22.

¹⁰ *Cc. ādi* 7.74.

¹¹ *Hari-nāma-cintāmaṇi*, chapter two. Page 17.

Janaka Maharaja's Visit to Hell

Janaka Maharaja is the father of Sita and a great devotee of Lord Ramachandra. It is described in Śrīmad Bhāgavatam (6.3.20) that he is one of the twelve great authorities on religious principles in this universe. The following story from Padma Purāṇa (pātālakhaṇḍa 18.31-77) of how Janaka Maharaja once visited hell illustrates the supreme potency of the holy name and the association with saintly persons.

Lord Ananta Sesa once narrated a wonderful account of how King Janaka visited the abode of Yamaraja. After a long life, Janaka Maharaja gave up his body through the process of yoga. A divine airplane decorated with many bells descended and Janaka Maharaja boarded it. On the way the airplane came near to the abode of Yamaraja, the lord of death. There, sinners were suffering punishment in millions of hells. When the wind that had touched the body of Janaka came to them they felt great joy and their misery disappeared. Then those persons, oppressed by sins, wanting to keep Janaka's association, began to lament. They spoke piteously to Janaka Maharaja, "O blessed one. Please do not leave. We who are greatly tormented are feeling happy due to contact with the breezes that have touched your body.

Hearing their words, the very righteous king became filled with pity and thought to himself, "If due to the touch of the breezes that have touched my body I am bringing some happiness to the residents here, then I will stay in this place. This is heaven for me."

Thinking like this, the king stayed there by the gateway to hell. After some time, Yamaraja himself, who inflicts severe torment upon sinners, came to that gateway. There he saw Maharaja Janaka, full of mercy and a doer of great meritorious deeds, standing by the doorway.

Yamaraja smiled and said to Janaka, "O king! You are *sarva-dharma-siromaṇi* — the crest jewel of piety. Why have you come here? This is a place for wicked sinners who cause harm to others. Men like you who perform meritorious deeds do not come to this place. Only those persons who deceive others, who are engaged in criticizing others, and who are intent on stealing others' wealth come here. A man who abandons a religious wife who is serving him without fault comes here. One who, out of greed for wealth, deceives his friend, comes here and receives intense punishment from me."

Srila Bhaktisiddhanta Prabhupada Vani

I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope some day or other they may understand me rightly.

— Excerpt from the last lecture of Srila Bhaktisiddhanta Saraswati Thakur. Translated from the Bengali and printed in the first edition of BTG magazine By Srila A.C. Bhaktivedanta Swami Prabhupada.

Yamaraja then said, "Those persons who do not remember Lord Ramachandra with their mind, words, or deeds I throw into hell and have boiled. Those who have remembered the Lord of the Goddess of fortune leave the sufferings of hell and quickly go to Vaikuntha.

"O very intelligent king, my servants, unable to even look at persons like you, bring those who are great sinners. Therefore you should leave this place and go enjoy many pleasures. Enter the excellent airplane and go reap the fruits of the religious merits you have earned."

Hearing the words of Yamaraja, with great compassion Janaka replied, "O Lord, out of pity on these beings I shall not go to Vaikuntha. Although situated in this place, they are feeling some comfort due to the breezes blowing past my body. If you release all of these persons living in hell then I shall be happy and will proceed to Vaikuntha."

Hearing the words of Janaka, Yamaraja pointed out to him each of those living in hell and said:

"This one had sex with his friend's wife that had confided in him, therefore I am having him roasted on an iron stake for thousands of years. Afterwards he will be born as a pig. Then when he again takes birth in a human body he will be a eunuch. This one repeatedly raped the wife of another man. Therefore he will be roasted in the hell known as *raurava* for a hundred years. This wicked one stole the wealth of others and enjoyed it. Therefore, having cut off his hands, I shall cook

him in puss and blood. This one did not honor or welcome, even with words, a guest who had come to him, oppressed by hunger. He will be dropped into the *tāmisra* hell, which is full of fire. There, bees will torment him for a hundred years.

*ayam tavam parasyocair nindām kurvanna lajjitaḥ
ayam apyaśṛṇot karnau prerayan bahuśasta tām*

“This shameless person loudly criticized another. This one here, with great interest, listened to that criticism many times. Therefore these two have fallen into a dark well.

“This one, who deceived his friend, is being roasted in the hell known as *raurava*. After making all of these persons eat the fruit of their sins, I shall release them. O best among men who have accumulated vast amounts of religious merit, please leave this place.”

Having pointed out the sinful persons, Yamaraja became quiet. With his eyes full of tears, Janaka, the great devotee of Lord Rama, said, “Tell me, how can these miserable beings quickly be set free from hell and attain happiness?”

Yamaraja replied, “These persons have never worshiped Lord Vishnu. They have never listened to the transcendental accounts of the Lord’s activities. How then can they be free from hell? O great king, if you desire to release them, even though they are great sinners, then give them the following religious merit possessed by you: Once, upon getting up in the morning, you meditated with a pure heart upon Lord Raghunatha [Ramachandra], who is

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known as *mahā-pāpa-harābhidhaḥ* — the remover of great sins. Give them the religious merit which you obtained that morning when with a pure heart you uttered, “Rama, Rama.” Obtaining that merit, they will get freedom from hell.”

Hearing these words of the intelligent Yamaraja, the great king Janaka gave those persons the religious merit obtained by him from his birth. Janaka said, “Let these persons be released from hell due to the religious merit earned by me from birth by the worship of Raghunath.”

As soon as he said this, those persons dwelling in hell immediately were freed from their suffering condition and obtained divine bodies. They said to King Janaka, “O king, by your favor in one moment we have been freed from miserable hell and will now go to the highest position, *paramam padam*.”

Seeing those now-effulgent persons freed from hell, Janaka Maharaja, who desired the welfare of all living beings, was very pleased in his mind. All those persons praised the great king Janaka, the very treasure-house of compassion, and went to the spiritual world.

— Translated from the Navabharat Publishers edition of *Padma Purāṇa*, Calcutta, 1402 *jyeshṭha*.

The Nectar of Your Pastimes

By Srila Rūpa Goswami

*kadāvṛndāraṇye mihira-duhituḥ saṅga-mahite
muhur bhrāmaṇi bhrāmaṇi carita-laharīm gokula-pateḥ
lapann uccair uccair nayana-payasām veṇibhir ahaṇi
kariṣye sotkaṇṭho nividam upasekaṇi viṭapinām*

When, filled with the longings of love, shall I continually wander in the Vrindavan forest which is glorified by the touch of the Yamuna, loudly chanting the transcendental pastimes of Gokula’s king, Krishna, and thickly sprinkling the trees with streams of tears from my eyes?

*api sphārāmode pratipada-sudhā-koṭi-madhure
purāṇa-grāmāntar vahati tava līlā-rasa-jhare
mano-vatsaḥ pātun viśaya-viśa-garte viśati me
kṛpā-yaṣṭyā tūrṇaṇi damaya tam amuṇi tarṇaka-pate*

Although the very sweet nectar stream of Your transcendental pastimes swiftly flows through the Puranas, the calf of my mind has now entered a ditch to drink the poison of material sense happiness. O Lord of the calves, please quickly curb him with your stick of mercy.

— *Aṣṭādaśa-cchandaḥ-stava*, texts 10-11.
Translated by Kusakratha Das



Sri Krishna Kathamṛta Bindu

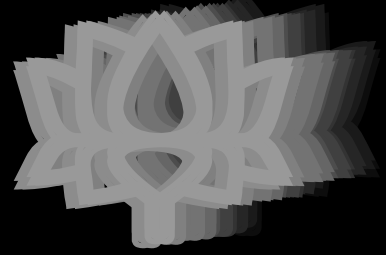
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The Cheating of Great Souls

Srla A. C. Bhaktivedanta
Swami Prabhupada

That great souls cheat others may be astonishing to know, but it is a fact that great souls cheat others for a great cause. It is said that Lord Krishna also advised Yudhishtir to tell a lie before Dronacarya, and it was also for a great cause. The Lord wanted it, and therefore it was a great cause. Satisfaction of the Lord is the criterion of one who is bona fide, and the highest perfection of life is to satisfy the Lord by one's occupational duty. That is the verdict of *Gītā* and *Bhāgavatam*.

...To satisfy the Lord, anything is good, for it is in relation with the Absolute Truth. We also had the same opportunity to cheat the family members and leave home to engage in the service of *Śrīmad Bhāgavatam*. Such cheating was necessary for a great cause, and there is no loss for any party in such transcendental fraud.

— Purport to Bhāg. 1.13.37

Crookedness and Simplicity

Srla Gour Govinda Swami

Chanakya Pandit has said, "As a snake is very crooked and envious, so is a person like a demon. One can bring a snake under control with *mantras*, herbs and drugs, but an envious and crooked person cannot be brought under control by any means." In his purport to *Bhāg.* 8.9.19 Srla Prabhupada has written, "Such a crooked person is more dangerous, more envious and cruel than a snake. So this crookedness, *kāpaṭya*, is a great hindrance on the path of devotional service. All the *ācāryas*, *śāstras* and *mahājanas* have said, *saralāṭā ei vaiṣṇavatā*, "simplicity is *vaiṣṇavism*." One who is a real *vaiṣṇava* is as simple as a child.

Suppose many people have sat down in rows to accept food. You have also sat down there and others are serving. You want more food because you are a greedy fellow and you have a big belly. You cannot be satisfied with a little food. You are thinking, "Oh, if I take so much food in the presence of other people, what will they think of me? They will think I am a greedy glutton." So the food is served once, but when it comes around a second time, "No, no, no. I don't want it. I am satisfied." That is crookedness. If you say so, you will remain hungry. Why will you not say, "I need

more. Please give me more.” One who is very simple says, “Yes, I am in need, I am hungry. Please give me more.” But you say, “No, no. I don’t want more. This is enough for me. I’m satisfied.” This is *kāpaṭya*, crookedness. You are not a simple-hearted person. You have no simplicity at all.

Suppose a teacher is teaching mathematics to the students. Many students are there in the class and they are not all of the same calibre. Some are well developed, whereas others are more dull-headed. There are different varieties of students. After explaining a topic, the teacher asks, “Have all of you understood? Have you? Have you?” “Oh yes.” But the dull-headed student has not understood it. Still, he will never say, “I do not understand.” Rather, he thinks, “If I say I have not understood, what will the others think of me?” He is such a dull-headed fellow that he cannot understand even when the teacher explains things nicely. So, out of shyness or whatever it may be, he says, “Yes, yes. I understand.” Then what will happen? He cannot make advancement and he cannot get promotion to the higher mathematics class. He will fail the examination. So where is the perfection? That is *kāpaṭya*, crookedness, and it is a great stumbling block on the path of perfection.

There is a saying in Bengali, *nācte base ghomṭā tāñile habe nā*. Generally girls or women come to the stage to perform a dance, such as Odissi dance or Manipuri dance. So you have come to the stage and there are many onlookers in the audience waiting to see you how nicely you can dance. You have to show different postures and *mudras*. But, having come to the stage, if you put a veil over your head, how will it be? You cannot dance properly. You cannot please the audience and achieve success in your dancing performance. You have come to dance, so take off the veil and dance freely! Then you can achieve perfection in your dance performance. Why are you feeling shy and putting a veil on your head? That is another type of crookedness.

Guru and Gauranga never teach this crookedness. *Saralatā ei vaiṣṇavatā*. Simplicity is *vaiṣṇavism*. Develop simplicity in your heart, and with this mood you will be able to serve guru and Gauranga. If you have developed some crookedness, if *kāpaṭya* is there in the heart, then you cannot serve guru and Gauranga. Gauranga Mahaprabhu has ordered, “*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. To whomever you meet, tell them what Krishna has said. Do not

manufacture or concoct anything. Simply say, ‘Krishna has said this....’ Just repeat it as it is. *Āmāra ājñāya guru hañā tāra’ ei deśa*. So I order you to become guru and deliver the whole world.” Bhaktisiddhanta Sarasvati Thakura has said, “This order has come to my *gurupada*, and my *guru* delivers the same order to me. Therefore I am doing the work of *guru*.” We should not cultivate any duplicity in this regard. We should follow this order with much simplicity. Day and night, twenty-four hours, we should be engaged in the loving service of guru and Gauranga without duplicity. If a crooked person pretends that he is the number one servant of guru and Gauranga, though he is pretending in that way, guru and Gauranga know his heart. He is the number one crooked person. One who is sleeping can be awakened very easily by sound vibration. But one who is pretending that he is sleeping will never wake up. You cannot wake him because he is a crooked pretender.

To execute the order of guru and Gauranga as it is, we can kick out anything. If it is required to go to hell, we are prepared to go there. We are prepared to go to hell, but we will not practice any sort of duplicity. “Oh! Why should I go to hell? I will accept some duplicity instead. I will manipulate something to overcome this danger here and that hurdle there. In this way, I will go up.” This is duplicity. Even if such a person goes all the way up to Brahmaloka, the planet where Lord Brahma stays, still he cannot be delivered. He will fall down from that position very soon. But, cultivating simplicity, if by chance someone goes to hell, then guru and Gauranga will go to hell to deliver him. Therefore it is said that guru and Gauranga, *sādhū-guru* and *mahājanas*, they are *patita-pāvana*, not *kāpaṭa-pāvana*. They are the deliverers of the most degraded, but they are not deliverers of the crooked persons. By manipulation, one who develops duplicity in his heart may go up to Brahmaloka, but he cannot be delivered.

Those who have a crooked nature are speculators. They never follow an instruction as it is. They add their own deliberation to it and twist it. They never accept the essence, they are not *sāragrahis*. Rather, like an ass, they simply carry heavy burdens, *bhāravāhī*, by accepting the unwanted things. They are *bhāravāhī*, not *sāragrahi*. They accept *asat* as *sat* and *sat* as *asat*, unreal as real and real as unreal. Such duplicitious persons cannot understand what is good and what is bad.

Because they are speculators, they never follow the instruction of *sādhu-guru* or *mahājana* in a simple way. That which is very simple, they make it crooked. They adopt a zig-zag way and avoid the simple way. This is a great stumbling block on the path of perfection. ❀

A Brief Sketch of the Life of Srla Rasikananda Dev Goswami

In the Christian year 1590 (*Śakābda* 1512), on the first day of the bright fortnight of the month of *Kārttika*, during the night of the festival *dīpamālīka*, when the houses are decorated with rows of lamps, Sri Rasikananda Dev made his appearance in this world.

His father was Sri Acyuta Dev, the king of Rohini. His mother's name was Bhavani. After passing many years without having a male issue, Sri Acyuta Dev, by the mercy of Sri Jagadisa (Jagannath), was blessed with this jewel of a son.

In the village of Royni the son of King Acyuta appeared as the sun appears in the eastern sky, and he became dearly beloved by the people. He was known as "Rasikananda" and also as "Murari". As he grew up, shining qualities appeared by degrees in his person causing the further exaltation of his family, just as the waxing moon gradually expands its influence in the night sky and causes the sea to rise.

At a very young age he became quite proficient in all of the scriptures. He was very devoted to his parents, especially his mother. His father arranged for his marriage at very young age. Murari's wife Syamadasi was a mine of good character who hailed from the village of Ghonta Sila, not far from Royni, where in days of old the Pandavas had lived in exile.

One day, Murari was sitting in a lonely place, wondering when and where he might become so fortunate as to get shelter at the lotus feet of a guru. Just then a voice from the sky addressed him, "Don't be in anxiety. You will become the disciple of Sri Syamananda."

Having heard this proclamation, Rasika Murari became very jubilant, and began to repeatedly murmur the name Syamananda, as though chanting *japa*. From moment to moment his eagerness increased without diminution, as tears flowed from his eyes by his chanting of the name of Syamananda. He was in such a state that he spent

most of the night sleeplessly, calling to his master Syamananda. Finally, towards the early morning, he drifted off to the land of dreams, where he saw his spiritual master, the very figure of charm and grace. Smilingly, Syamananda informed him, "When tomorrow the eastern sky becomes tinged with pink, you will obtain me." ❀

To be concluded in the next issue

[From the Bengali *Śrī Śrī Gaura-pārsāda Caritāvalī*
by Sri Bhakti-jivana Harijan Maharaja.
Translator unknown.]

Narottam Finds the Deity of Gaura

Nityananda Das was a disciple of Jahnava Mata, the divine consort of Lord Nityananda Prabhu. Jahnava related to Nityananda Das many stories from the lives of Chaitanya Mahaprabhu, Nityananda Prabhu and their associates. On her order he compiled those stories into the book known as Prema-vilāsa. The following is a translation excerpted from the 19th chapter.

One day in his home Narottam thought about installing a deity. That night Narottam saw in a dream the six deities of Gauranga, Vallabhi Kanta, Sri Krishna, Vraja Mohana, Radha Kanta and Radha Ramana. Seeing those six dear deities the pleasure that Narottam received was beyond description. After seeing that dream Narottam woke and, sitting up, spent the rest of the night crying tears of joy.

When the night finished he performed his morning duties, and then began arranging for the deities to be carved. Stone was brought and artisans started carving those six deities with great devotion. The five Krishna deities were made beautifully, but although all due care was taken in the work, the deity of Gauranga was not made nicely. Seeing the deity of Mahaprabhu, Narottam became disheartened, and began calling out in a loud voice, "Gauranga, Gauranga," and crying and crying. Later, in a dream, Sri Chaitanya Mahaprabhu appeared before Narottam. In his dream Narottam saw Mahaprabhu sitting at his side. The Lord said gently:

*ohe bāpu narottama śuna diyā mana
bahu yatne o mora mūrtira nā habe gaṭhana*

*e mūrtite āmi ādhiṣṭhāna nāhi habe
āmāra nirmīta mūrti tomāre kahiba*

*sannyāsera pūrve nija mūrti niramīyā
keha nāhi jāne rākhi gaṅgāya ḍubāiyā*

*tumi prema-mūrti mora, tore kari anugraha
vipradāsera dhānya golāya rekhechi vighraha*

“My dear Narottam, listen carefully. With much care you are trying to carve a deity of Me, but I will never stay in this *mūrti*. I will tell you how to obtain a deity of Me. Before I accepted *sannyāsa* I had a deity made of Myself which I had put into the Ganges. No one knows about this. But because you My dear devotee I am blessing you with this knowledge. That deity is now inside the rice storage house of Vipradas.” After saying this, Sri Chaitanya Mahaprabhu disappeared.

Narottam awoke and saw that morning had arrived. After finishing his morning duties he began making inquiring from people as to the whereabouts of Vipradas. One person told him that Vipradas was a wealthy man who lived nearby. He said that Vipradas was doing business in large quantities of rice and other grains.

Hearing this, Narottam went to the house of Vipradas. When Vipradas saw that Narottam had arrived he offered his obeisances and inquired what had brought him to his home. Thakur Mahashay replied, “I have some special purpose to accomplish here. I want to go to where you store your grains.”

Vipradas replied, “O Mahashay, this is not possible to do. That is a fearful place with many kinds of snakes. As soon as they see a man they begin to hiss very loudly. Out of fear of those snakes no one can go near that place. For many days much grain has been laying there.”

Narottam said, “Don’t worry. When I go there the snakes will all leave.”

After saying this, Narottam Mahashay went to that storage room. Immediately all the snakes left that place and then Narottam came out with a deity of Chaitanya Mahaprabhu. Seeing this, all of the people became surprised.

From that time there was no more fear of snakes in that place, Vipradas became very happy. Vipradas came with his whole family and took shelter at the feet of Thakur Mahashay. Obtaining that deity, Narottama brought Him to his house and installed Him. Seeing the beauty of that deity, everyone felt very blissful. Those who had previously seen Chaitanya Mahaprabhu verified that the deity looked exactly like Him. ॐ

— From the Mahesh Library edition, Calcutta, 1999.
Translation by Bhakta Pradosh Kumar Sahoo

Srila Bhaktisiddhanta Prabhupada Vani

Proof Reader of Men

I don’t read the book, I read the author. I first see the author to see if he’s authentic or not. I am a proofreader. I always see what is right and what is wrong. My father trained me in proofreading, but I am not only a proofreader of the press. I am a proofreader of the world. I proofread men: I see their faults and try to correct them. I am a proofreader of religion also. I have appeared in the *karkata lagna* (astrologically), so whenever I see anything undevotional I will act like a *karkata* (a crab). If I see any so-called devotion which is not actually in the true unalloyed spirit, I shall pierce it!

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Sri Krishna Kathamṛta Bindu

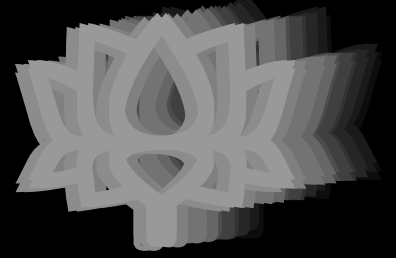
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"Nothing but Rascals"

Translations and purports to
Bhāg. 5.14.26-27

By His Divine Grace

**A.C. Bhaktivedanta Swami
Prabhupada**

As far as transactions with money are concerned, if one person cheats another by a farthing or less, they become enemies.

PURPORT This is called *saṁsāra-dāvānala*. Even in ordinary transactions between two people, there is invariably cheating because the conditioned soul is defective in four ways — he is illusioned, he commits mistakes, his knowledge is imperfect, and he has a propensity to cheat. Unless one is liberated from material conditioning, these four defects must be there. Consequently every man has a cheating propensity, which is employed in business or money transactions. Although two friends may be living peacefully together, due to their propensity to cheat they become enemies when there is a transaction between them. A philosopher accuses an economist of being a cheater, and an economist may accuse a philosopher of being a cheater when he comes in contact with money. In any case, this is the condition of material life. One may profess a high philosophy, but when one is in need of money, he becomes a cheater.

In this material world, so-called scientists, philosophers and economists are nothing but cheaters in one way or another. The scientists are cheaters because they present so many bogus things in the name of science. They propose going to the moon, but actually they end up cheating the entire public of large sums of money for their experiments. They cannot do anything useful. Unless one can find a person transcendental to the four basic defects one should not accept advice and become a victim of the material condition. The best process is to take the advice and instructions of Sri Krishna or His bona fide representative. In this way one can be happy in this life and the next.

TEXT 27 In this materialistic life, there are many difficulties, as I have just mentioned, and all of these are insurmountable. In addition, there are difficulties arising from so-called happiness, distress, attachment, hate, fear, false prestige, illusion, madness, lamentation, bewilderment, greed, envy, enmity, insult, hunger, thirst, tribulation, disease, birth, old age and death. All these combine together to give the materialistic conditioned soul nothing but misery.

PURPORT The conditioned soul has to accept all these conditions simply to enjoy sense gratification in this world. Although people

(“Nothing but Rascals” continued)

declare themselves great scientists, economists, philosophers, politicians, and sociologists, they are actually nothing but rascals. Therefore they have been described as *mūḍhas* and *narādhama*s in *Bhagavad-gītā* (7.15):

*na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ*

Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion and who partake of the atheistic nature of demons, do not surrender unto Me.

Due to their foolishness, all these materialists are described in *Bhagavad-gītā* as *narādhama*s. They have attained the human form in order to get released from material bondage, but instead of doing so, they become further embarrassed amid the miserable material conditions. Therefore they are *narādhama*s, the lowest of men. One may ask whether scientists, philosophers, economists and mathematicians are also *narādhama*s, the lowest of men, and the Supreme Personality of Godhead replies that they are because they have no actual knowledge. They are simply proud of their false prestige and position. Actually they do not know how to get relief from the material condition and renovate their spiritual life of transcendental bliss and knowledge. Consequently, they waste time and energy in the search for so-called happiness. These are the qualifications of the demons. In *Bhagavad-gītā* it says that when one has all these demonic qualities, he becomes a *mūḍha*. Due to this he envies the Supreme Personality of Godhead; therefore birth after birth he is born into a demonic family, and he transmigrates from one demonic body to another. Thus he forgets his relationship with Krishna and remains a *narādhama* in an abominable condition life after life. ❧

The Sadhu’s Knife

By Srila Bhaktisiddhanta Saraswati Thakur

There is no doubt that the words of the sadhus possess the power of destroying the evil propensities of one’s mind. The sadhus in this way benefit everyone who associates with them. There are many things which we do not disclose to the sadhu. The real sadhu makes us speak out what we keep concealed in our hearts. He then applies the knife. The very word “sadhu” has no other meaning than this. He

Sri Chaitanya Mahaprabhu is Rasarāja-mahābhāva

**Excerpt from a lecture by
Srila Gour Govinda Swami Maharaja**

Mahaprabhu came not only to teach the *yugadharmā* but also to give *kṛṣṇa-prema* through chanting the holy name. He indiscriminately distributed that *prema* which is difficult for even Lord Brahma to obtain. That is His mission. He is the most munificent incarnation, *mahā-vadānyāvatāra*.

*cirād adattam nija-gupta-vittam
sva-prema-nāmāmṛtam aty-udāraḥ
ā-pāmarāṁ yo vitatāra gaurāḥ
kṛṣṇo janebhyas tam aham prapadye*

The most munificent Supreme Personality of Godhead, known as Gaurakrishna, distributed to everyone — even the lowest of men — His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him. Cc. *madhya* 23.1

He is Krishna Himself, so He is distributing *sva-prema-nāmāmṛtam* — His own *prema* — through His name, which is like nectar. Krishnadas Kaviraja has described Mahaprabhu as *adbhuta audārya* — wonderfully magnanimous. He gives *cirād adatta*, what has not been given up until now. What is He giving? *Nija-gupta vittam* — He is distributing His own confidential wealth indiscriminately. He is even giving it to the *pāmara*, the most sinful, the lowest of the low. “Therefore I take shelter and surrender to that most munificent Gaura.”

Krishna is *līlā-puruṣottama*, the topmost performer of pastimes; Lord Rama is *maryādā-puruṣottama*, the topmost maintainer of Vedic etiquette; but Sri Chaitanya Mahaprabhu is *prema-puruṣottama*, the topmost embodiment of *kṛṣṇa-prema*. He gives *prema* indiscriminately.

stands in front of the block with the uplifted sacrificial knife in his hand. The sensuous desires of men are like the goats. The sadhu stands there to kill those desires by the merciful stroke of the keen edge of the sacrificial knife in the form of unpleasant language. If the sadhu turns into my flatterer then he does me harm; he becomes my enemy. If he gives us flattery then we are led to the road that brings enjoyment but no real well-being. ❧

— Sri Chaitanya’s Teachings, page 26-27

These two forms, *rasarāja* and *mahābhāva*, are united in the form of Chaitanya Mahāprabhu. Krishna is *rasarāja*. He is the master and reservoir of all mellows. Radharani is the form of *mahābhāva*. Mahāprabhu is the combined form of these two: *eki bhūta aṅga prema-puruṣottama*. Therefore these names are coming from His mouth:

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

These names are not just coming out of His mouth: The word *udgirna* is used, and it is very significant. He is like a volcano vomiting lava. These very sweet nectarean names Hare, Krishna, and Rama are not just coming from His lips. What is inside, what is in the core of His heart, is coming out through His mouth. It is like vomiting. *Rasarāja* Krishna, in the form of Mahāprabhu, is chanting these names, and is thereby fulfilling His three unfulfilled desires. ❧

A Brief Sketch of the Life of Sri Rasikananda Dev Goswami

[Concluded from last issue: Rasika Murari had been hankering for shelter at the lotus feet of a bona-fide guru. In a dream, Syamananda Prabhu told him, "Tomorrow you will obtain me." Then he disappeared.]

Rasikananda's heart began to swell in ecstatic bliss. With the first rays of morning that dispel the dense darkness of the world, the wise Murari (Rasikananda) sat silently watching the path. After some time, Syamananda approached from a distance. Surrounded by his disciples like Sri Kisora Das and others, he looked as beautifully effulgent as the sun. His smiling face was like the lotus flower that opens to greet its friend the sun, and his chest was as broad as a door. His captivating appearance was made all the more irresistible by the sweet sounds of "Sri Krishna Chaitanya, Prabhu Nityananda" emanating from his lotus mouth. Absorbed in intense love he moved along the path like the clouds move in the sky.

When Rasika caught sight of his divine form, he fell down in front of him to touch his lotus feet. In great ecstasy, Syamananda embraced him and began to bathe him with his tears of ecstatic love. Sri Rasika Murari

then felt himself to be one of the most fortunate living beings within the universe.

On an auspicious day Syamananda initiated Rasika and his wife in the Radha-Krishna mantra. After that, Rasikananda began to travel with his guru, during which time he became a very intimate disciple. Syamananda then bestowed upon him the service of Sri Radha-Govinda Dev at Sri Gopivallabhapura. Rasikananda became totally engaged in Their Lordship's service, and the devotees were charmed by his excellent services. At Gopivallabhapura and other places he began to seriously take up the preaching of the message of Sri Gaura-Nityananda.

Śrī Bhakti-ratnākara 15.82-86 describes:

"By the tremendous influence of Rasikananda's preaching, many rogues, robbers and atheists received his mercy and were delivered from their sinful activities. He distributed the jewel of devotion to even the infidel Mohammedans, as he travelled from village to village, in the company of his disciples. He even converted a wild elephant, which was sent for his destruction, into his disciple and engaged him in the service of Krishna and the *vaiṣṇavas*. The wicked Mohammedan miscreant who sent the elephant bowed at his feet when he realised his mistake. It is not possible to count the number of living entities that were extricated from the ocean of material existence by Rasikananda Dev's association. He was always intoxicated with the chanting of the holy name. Who cannot but be overwhelmed by hearing about his uncommon qualities?"

In addition to the many Mohammedans, impious persons, and wicked atheists who became worshipers of the Supreme Lord, also many virtuous kings and zamindars such as the King of Mayurbhanj named Vaidyanath Bhanja, the king of Patashpura known as Gajapati, and Candrabhanu, the King of Moyna, took shelter at Sri Rasikananda's lotus feet.

What to speak of those pious and noble gentlemen, even the sinful zamindar Bhima, the Mohammedan Suba Ahmadbeg and the wicked atheist Srikar also surrendered themselves at his lotus feet.

The vicious wild elephant that was tamed by Rasikananda's transcendental influence was thereafter known as Gopala

Das. Later, two jungle tigers similarly gave up their ferocious nature.

Accepting the order of Sri Syamananda on his head, Rasikananda preached the message of Sri Gaurasundara in the world for approximately 16 years. Then, on the first day of the bright fortnight in the month of *Phālguna*, Śakābda 1574 (Christian year 1652), Rasikananda quietly slipped out of the village Santa without anyone's notice and walked to Remuna. Arriving there, he discussed *kṛṣṇa-kathā* with the devotees for a while and instructed everyone to serve Sri Krishna with devotion. Then, after requesting them to begin *sankīrtana*, he entered the temple of Sri Gopinatha. After touching Kshira-chora Gopinatha's lotus feet, which bestow complete fearlessness, he entered into their ultimate shelter.

Sri Rasikananda had three sons: Sri Radhananda, Sri Krishna-Govinda and Sri Radha-Krishna. The present servants of Sri Sri Radha-Govindadeva at Gopivallabhapura are their descendants. He composed *Śrī Śyāmānanda-śataka* and *Śrīmad Bhāgavatāṣṭaka*, as well as other hymns and songs. ❀

[From the Bengali *Śrī Śrī Gaura-pārsāda Caritāvalī* by HH. Sri Bhakti-jivana Harijan Maharaja. Translator unknown.]

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Two Types of Speakers Srila Jiva Goswami Prabhupada

Bhakti-sandarbha, Anuccheda 203.1-4

atra brahma-vaivarte viśeṣaṁ —

vaktā sarāgo nīrāgo dvi-vidhaḥ parikīrtitaḥ

*sarāgo lolupaḥ kāmī tad-uktaṁ hr̥n na saṁspr̥śet
upadeśaṁ karoty eva na parikṣāṁ karoti ca
aparikṣyopadiṣṭaṁ yat loka-nāśāya tad bhavet*

The *Brahma-vaivarta Purāṇa* makes the following distinction: There are two kinds of speakers, the *sarāga-vaktā*, who has material desires, and the *nīrāga-vaktā*, who has no material desires. *Sarāga* speakers are lusty and greedy and their words do not touch the heart because although they give instructions they do not give careful consideration. That instruction which is given without thorough study and careful consideration brings about the destruction of the people.

kim ca —

kulaṁ śīlam-athācāram avicārya guruṁ guruṁ

*bhajeta śravaṇādy-arthī sa-rasaṁ sāra-sāgaram
kāma-krodhādi-yukto 'pi kṛpaṇo 'pi viṣādaṁ
śrutvā vikāśaṁ āyāti sa vaktā paramo guruḥ*

Furthermore, putting aside distinctions in terms of family and personal conduct which may be found in various gurus, one should hear from a speaker whose words are full of *rasa* and are an ocean of essential truths. A person whose speech brings liberation even when heard by one filled with lust, anger, and a host of other vices, or by a miser, or by a person filled with despair, is the topmost spiritual master.

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Rising Holy Name

aṁhaḥ samharad akhilaṁ

sakṛd udayād eva sakala-lokasya

taraṇir iva timira-jaladhiṁ

jayati jagan-maṅgalaṁ harer nāma

**All glories to the holy name of Lord Hari.
As the boat of the sun goes to the other shore
of the ocean of darkness, so the all-auspicious
holy name, rising once, destroys all sins.**

— Śrī Lakṣmīdhara from Srila Rupa Goswami's
Padyavali, text 16. Translated by Kusakratha Das



Sri Krishna Kathamṛta Bindu

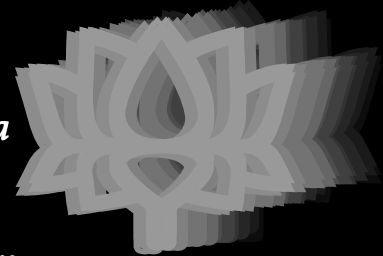
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“EVEN NAMAPARADHA”

... with a strong vow one should chant the holy name of the Lord — *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* — for thus one will certainly be delivered from the clutches of *māyā* by the grace of Krishna.

The chanting of the Hare Krishna mantra is recommended even for persons who commit offenses, because if they continue chanting they will gradually chant offenselessly. By chanting the Hare Krishna mantra without offenses, one increases his love for Krishna. As stated by Sri Chaitanya Mahaprabhu, *premā pum-artho mahān*: one’s main concern should be to increase one’s attachment to the Supreme Personality of Godhead and to increase one’s love for Him.

In this regard Srla Viswanath Chakravarti Thakur quotes the following verse from *Śrīmad Bhāgavatam* (11.19.24):

evaiṁ dharmair manuṣyāṇāṁ uddhavātmāni vedinām mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣyate

“My dear Uddhava, the supreme religious system for human society is that by which one can awaken his dormant love for Me.” Commenting on this verse, Srla Viswanath

Chakravarti Thakur describes the word *bhakti* by saying *premaivoktaḥ. Kaḥ anyaḥ arthaḥ asya*: in the presence of *bhakti*, what is the necessity of liberation?

Srla Viswanath Chakravarti Thakur also quotes this verse from the *Padma Purāṇa*:

nāmāparādha-yuktānāṁ nāmāny eva haranty agham aviśrānti-prayuktāni tāny evārtha-karāṇi ca

Even if in the beginning one chants the Hare Krishna mantra with offenses, one will become free from such offenses by chanting again and again. *Pāpa-kṣayaś ca bhavati smaratām tam ahar-niśam*: one becomes free from all sinful reactions if one chants day and night, following the recommendation of Sri Chaitanya Mahaprabhu. It was Sri Chaitanya Mahaprabhu who quoted the following verse:

harer nāma harer nāma harer nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.” [Cc. ādi 17.21] If the members of the Krishna consciousness movement strictly follow this recommendation of Sri Chaitanya Mahaprabhu, their position will always be secure. — Purport to *Bhāg.* 6.3.24

ABHIRAM THAKUR TESTS THE SONS OF LORD NITYANANDA

Abhiram Thakur is perhaps the most prominent follower of Lord Nityananda Prabhu. According to Srila Kavi Karnapur, Abhiram Thakur is the incarnation of Sridama Sakha, the chief cowherd boy in kṛṣṇa-līlā.² His pastimes were described in simple Bengali verse by his disciple Sri Tilak Ram Das in a book called Śrī Abhirāma Lilāmṛta. In the fourth chapter the author reveals how he was able to write:

uṭha uṭha ore śiṣya śunaha vacane
āmāra yateka līlā karaha varṇana
eta bali mora sāthe caraṇa dharilā
caraṇa paraśe līlā svaraṇa hailā

[My guru Abhiram Thakur came to me while I was resting and said] "Wake up! Wake up! O disciple, hear my words! I want you to write about my pastimes." I touched my head to my guru's lotus feet and at that time all of his pastimes appeared to me.¹

The following story, adapted from chapter 15, verses 141-246, describes how Abhiram Thakur tested the newborn sons of Lord Nityananda.

Uncommon Powers

Abhiram Thakur was a very powerful personality. It is said that he would sometimes test the authenticity of a *śālagrāma-śīlā* or a deity by offering obeisances. If they were not genuine, they would break. He had other uncommon powers as well.

On one occasion Abhiram Thakur met Nityananda Prabhu on the bank of the Ganga, near to the home of Nityananda Prabhu. Nitai offered Abhiram a seat. They embraced, and both sat down.

Nitai said, "O brother Abhiram, what is your desire? Why have you come to My home?"

"I want to see Your son."

Hearing this, Nityananda became happy. However, when Nityananda Prabhu showed him His son, Abhiram offered obeisances to the child and immediately the child died. When Nityananda Prabhu's wives Vasudha and Jahnava heard the news, they both fainted. Nityananda then placed the body of the child in the Ganga and they all took bath.

Sometime later, another child was born, and again Abhiram Thakur came. As before, when Abhiram offered his obeisances, the child died. Everyone was astonished, thinking, "What is Abhiram's purpose?" In this way, every time a child was born, Abhiram would come, offer obeisances, and the child would die.

No Invitation

Although Nityananda Prabhu is the Supreme Personality of Godhead Lord Balaram, still, while acting out His human-like pastimes, He externally became very unhappy seeing all of His sons die. Therefore, when the next child was born, Nitai thought to Himself, "If Abhiram does not come My child will live."

Nityananda Prabhu invited many guests for the festive occasion, but He did not invite Abhiram Thakur. Seeing that Abhiram was not there, Adwaita Acharya inquired from Nityananda, "Why have You not invited Abhiram?"

Nityananda Prabhu replied, "Abhiram has made Me bereft of sons. So I will not invite him. I've told all of the boatmen not to bring him across the Ganga in their boats."

During the time of the festival for the birth of Nityananda Prabhu's latest son, Abhiram and his wife Malini were staying at Krishnagar. Vakreswar Pandit came to see them. Malini offered him a seat, and Vakreswar inquired from Abhiram, "Nitai is performing a festival on the occasion of the birth of his son. You are the *pradhāna-gopāl*, the leader of the cowherd boys. Is He inviting you or not?"

Abhiram laughed and said, "No. He is not inviting me."

Vakreswar humbly told Abhiram, "Without your presence this ceremony cannot be performed properly. Although He is not inviting you, still you should go."

"How can I go without an invitation?"

Malini then said, "Abhiram is a *rākhāl*, a cowherd boy. Such cowherders have no *abhimān*, false ego. He is not finding fault with Nityananda Prabhu for not inviting him."

Crossing the Ganga

Abhiram Thakur then told Vakreswar, "O brother, I'll go there later." After Vakreswar left, Abhiram conceived a plan. He bade Malini goodbye and started off, saying, "Gaura Hari ki jaya!" He went to the bank of the Ganga and said to a boatman, "Take me across!"

The boatman looked at Abhiram Thakur and inquired, "Who are you sir? Give me your name and then I will start the journey. If I take the wrong person across then Nityananda Prabhu will be very angry with me."

Abhiram replied, "Why does He want to restrict this person from crossing?"

The boatman said, “Nityananda Prabhu is miserable and lamenting for His lost children. He told me, ‘There is one person named Abhiram Thakur. He is very powerful. If he offers obeisances to My son then the child will die.’ Saying this, Nityananda Prabhu told me not to bring that person across. I think that you are that same Abhiram Thakur.”

Out of fear of Nityananda Prabhu, the boatman then put water in his boat and made it sink. Hearing that Abhiram Thakur had come, all of the other boatmen also filled their boats with water and sank them.

Abhiram Thakur then took some cloth and threw it in the river. The cloth floated, and, sitting on it, Abhiram crossed the river.

Seeing this, the people became astonished and ran to tell Nityananda Prabhu. Although Nitai became worried, He took all of the mahants who were present at the festival and went to meet Abhiram Thakur. Abhiram saw them all performing ecstatic *kīrtana* and coming toward the bank of the Ganga to meet him. Abhiram then began playing his flute, and he lost external consciousness. Tilak Ram Das says, “Who can understand Abhiram Thakur?”

Prasad at Nitai’s Home

When they came together, Abhiram embraced all of them with ecstatic love while his hairs stood on end. Nitai brought Abhiram into His home. Abhiram told Him, “I am very hungry. Please give me some *prasād*.” Nitai gave him a seat in a room and Vasudha and Jahnava happily brought him nice *prasād* consisting of sweet rice, fancy rice and many opulent dishes. As

much *prasād* as they brought, Abhiram ate it until he had finished everything in the house.

Seeing that he had eaten everything, Nitai said, “Dandavats to your pastimes! Who can understand You? In *vraja-līlā* you are Sridama. Have you forgotten our loving relationship? In Vraja we all shared *prasād* together. But now, forgetting all of that, you are taking all of the *prasād* alone. In Vraja we would always share whatever fruits we got. What sort of behavior is this that you are taking all of the *prasād* alone?”

Abhiram listened and said, “My nature is that of a cowherd boy. First I take, then I give to others. My behaviour is that of Vraja. Knowing my nature and activities in Vraja, how can You say I took all of the *prasād*? Go and see Your pots.” Then Abhiram performed *ācamana*.

Nityananda Prabhu went to see the pots and found that double the original amount of *prasād* was there. Nitai then happily embraced Abhiram.

Abhiram said, “O brother, you should feed all of the mahants.”

The mahants then happily took *prasād* and shouted, “Hari! Hari!” Finishing, they all performed *ācamana*. Then Nitai gave them *tāmbūla* and a place to take rest.

“Spare Our Child!”

Abhiram Thakur said, “Nitai, you have celebrated a festival for the birth of Your son. What sort of son do You have? Please bring him and I will offer my obeisances to him.”

Hearing this, everyone became worried. Nityananda Prabhu’s wives Vasudha and

BHAJAN AND BEGGING

From the Life of Srila Gour Kishor Das Babaji

Sri Manindrachandra Maharaja was an aristocratic landowner king. He once invited Srila Gour Kishor and Srila Bhaktisiddhanta Saraswati Thakur to join in an assembly of *vaiṣṇavas* at his palace in Kasim Bazar. Hearing his request, Gour Kishor said, “If you want my association, then you must offer all of your wealth unto the hands of the rent collector and come here and live with me. You should build a *bhajan kuṭīr* here and we will live together.

“You do not have to worry about what food-stuffs you will eat because I will daily collect by begging and feed you myself. If you come here in this mood I will always be impelled to visit

your *bhajan kuṭīr*. But if I leave the transcendental abode of the Supreme Lord, Sri Chaitanya Mahaprabhu, and come to your castle, which is the same as Lord Indra’s, then after some time I will begin to think that I would also like to amass a great amount of land. The result of all of this will be that the desire for sense gratification will enter my heart.

“As a result of amassing large amounts of land, I will become an object of your envy. If you want to become very dear to me, then as a friend you should bestow your mercy by coming here to the spiritual world of Sri Chaitanya Mahaprabhu and maintain your life by the activity of begging.” ॐ

Translated by Vyankata Das Brahmachari from *Anaran Prabhuṛa Katha*, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada.

Jahnava approached Abhiram and humbly said, “This time please give protection to our child. Don’t let us be criticized for not having a son. If you offer obeisances to our son then he will die. Every time this is what has happened. If you do this again, then we will also die.”

Abhiram said, “Why are you fearing? You don’t understand. I am offering my obeisances to test the child. If he is *svayaṁ-svarūpa*, the Lord’s personal manifestation, then he will survive my obeisances.”

Hearing Abhiram’s words, Nityananda Prabhu became happy and brought His son before Abhiram. Abhiram Thakur offered his obeisances, and the child laughed. Abhiram become very happy and offered his obeisances a second and a third time, just to test the child. He saw that this child was *jagat-priya*, dear to the entire universe. Abhiram took the child on his lap and began to dance. He then told all of the mahants there:

*ye nā dekhecha gorā dekha āra bār
punarbār sei gorā vīra avatār*

“So that those who did not see Sri Chaitanya Mahaprabhu could again have the opportunity to see Him, the Lord has reappeared in the form of Virabhadra Prabhu.”

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The Identity of Virabhadra Prabhu

Lord Balaram has appeared as Lord Nityananda Prabhu. As the Supreme Lord, He is *sarvajña*, all knowing. Hence He certainly understood and, in fact, inspired the behavior of Abhiram Thakur. The nature of the Lord is that He likes to see His devotees glorified more than Himself. Therefore, to glorify His devotee Abhiram Thakur, and also His son Virabhadra Prabhu, Lord Nityananda inspired Abhiram Thakur to act in such an unusual way.

Virabhadra Prabhu is the incarnation of Kshirodakasayi Vishnu. Srila Kavi Karnapura has written:

*saṅkarṣaṇasya yo vyūhaḥ payo-viṣayi-nāmakāḥ
sa eva vīracandro 'bhūc caitanyābhinnā-vigrahaḥ*

The expansion of Lord Sankarshan known as Kshirodakasayi Vishnu appeared in Sri Chaitanya Mahaprabhu’s pastimes as Virachandra Prabhu. Lord Virachandra was non-different from Lord Chaitanya Himself.³

As Kshirodakasayi Vishnu, Virabhadra Prabhu is the *svayaṁ svarūpa*, the plenary expansion of Lord Nityananda Prabhu. Srila Krishnadas Kaviraj has described:

*saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu*

May Sri Nityananda Rama be the object of my constant remembrance. Sankarsana, Sesa Naga and the Vishnus who lie on the *Kāraṇa* Ocean (*Kāraṇodakaśāyī Viṣṇu*), *Garbha* Ocean (*Garbhodakaśāyī Viṣṇu*) and ocean of milk (*Kṣīrodakaśāyī Viṣṇu*) are His plenary portions and the portions of His plenary portions.⁴

Notes

¹ *Śrī Abhirāma Lilāmṛta* 4.5-6, 13.

² *Śrī Gaura-ganoddeśa-dīpikā* text 126.

³ *Śrī Gaura-ganodeśa-dīpikā* text 67.

⁴ *Cc. ādi* 1.7

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READING AND HEARING

HIS DIVINE GRACE A.C.
BHAKTIVEDANTA SWAMI PRABHUPADA

Reading

All the devotees connected with the Krishna consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad Bhāgavatam*, *Bhagavad-gītā*, and others); otherwise, after some time they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

— Purport to Cc. madhya 25.278

The more we become renounced from this material world the more we advance in Krishna Consciousness. But we are only able to make such sacrifices and perform tapasya if we have got knowledge. So first thing is to become knowledgeable in Krishna Consciousness, then the *tapasya* or voluntary life of austerity will result automatically. So I am requesting all of my students to read my books very seriously every day without fail. In this way, if your mind becomes absorbed at least one or two hours daily in the transcendental subject matter of *Śrīmad Bhāgavatam*, *Bhagavad-gītā*, and other books then very easily you will make your advancement in Krishna Consciousness.

— Letter to Bhargava, 13 June, 1972.

I am very much stressing at this point that all of my students shall be very much conversant with the philosophy of Krishna Consciousness, and that they should read our books very diligently at least one or two hours daily and try to understand the subject matter from varieties of angles. ... we have got ample stock for acquiring knowledge. And if the students get knowledge more and more they will automatically become convinced and very easily perform their duties for *tapasya* or renunciation of the material bondage, and that will be their successful advancement in Krishna Consciousness.

— Letter to Madhudvisa, 16 June, 1972.

Hearing

The *Purāṇas* are also parts of the Vedas. And histories like the *Mahābhārata* or *Rāmāyaṇa* are also parts of the Vedas. The *ācārya* or the *gosvāmī* must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can assimilate the knowledge of the revealed scriptures only by hearing and explaining. Hearing is called *śravaṇa*, and explaining is called *kīrtana*. The two processes of *śravaṇa* and *kīrtana* are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

— Purport to *Bhāg.* 1.1.6

(Reading and Hearing - continued)

...if one wants to learn the meaning of *Śrīmad-Bhāgavatam*, one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a *vaiṣṇava*. As Narottama Das Thakur has confirmed, *chāḍiyā vaiṣṇava-sevā nistāra peyeche kebā*: one cannot be in a transcendental position unless one very faithfully serves a pure *vaiṣṇava*. One must accept a *vaiṣṇava* guru (*āḍau guru-āśrayam*), and then by questions and answers one should gradually learn what pure devotional service to Krishna is. That is called the *paramparā* system.

— Purport to Cc. *antya* 7.53

Indian lady: How does one contact the spiritual master? Through a book can you contact the spiritual master?

Prabhupada: No, you have to associate.

Syamasundar: “Can you associate through a book?” she asked.

Prabhupada: Yes, through books, and also personal. Because when you make a spiritual master you have got personal touch. Not that in the air you make a spiritual master. You make a spiritual master concrete. So as soon as you make a spiritual master, you should be inquisitive.

... if you simply try to understand what is God by reading scriptures, you cannot achieve. You must approach a guru. Just like a medical book. It can be available in the market. If you purchase one medical book and study and you become doctor, that is not possible. You must hear the medical book from a medical man in the college, medical college. Then you will be qualified. And if you say, “Sir, I have read all the medical books. Recognize me as a medical practitioner,” no, that will not be.

— Lecture on the Appearance day of Srila Bhaktivinoda Thakura, 23 Sept 1969, London

Madhudvisa: One cannot become a medical practitioner by simply reading the books. He must study under a medical practitioner. So in the case of your books, is it possible to become a devotee without actually having personal association with you? Just by reading your books?

Prabhupada: No, it is not that you have to associate with the author. But one who knows, if you cannot understand you have to take lesson from him. Not necessarily that you have to contact with the author always.

Devotee: Just like the textbooks are not written by the teachers; they’re written by other professors.

Devotee: Usually you don’t even meet the author.

Prabhupada: Simply one who knows the subject matter, he can explain.

Madhudvisha: But can your, would your purports, would that serve as explanation besides...

Prabhupada: No, no, anyone who knows the subject matter, he will be able to explain. It is not necessary that the author is required to be present there. [break] ...to study from a medical man, I never said you have to study from the author. Or one who understood the author’s purpose. Just like we are explaining *Bhagavad-gītā* as it is. Not that one has to learn directly from Krishna. One who has understood Krishna, from him. That is the *paramparā* system. ❀

— Morning Walk, 21 May 1975, Melbourne

NAMA IS NOT INFERIOR TO DIKSA

FROM THE LIFE OF

SRILA BHAKTISIDDHANTA SARASWATI PRABHUPADA

Once, at the Baghbazar temple, Srila Bhaktisiddhanta Saraswati saw the devotees sitting for *prasāda*. Kunjada had made a system whereby the *dīkṣit* (devotees who had taken *dīkṣā*) sat in a separate line from those who had only received *hari-nāma* initiation. Srila Prabhupada said, “Those who are *dīkṣit* are inferior to those who are taking shelter of the holy name, *hari-nāmāśraya* [although they were thinking *dīkṣit* superior]. Those who are *dīkṣit* don’t believe *nāma nāmī abhinna* — the name and the named are non-different. For them, *arcanā* (deity worship) is required.” He quoted many references from *Caitanya Bhāgavata* and *Caitanya-caritāmṛta*. Lord Chaitanya’s instructions to His followers were:

prabhu bale, — “*kahilāṇa ei mahā-mantra
ihā japa’ giyā kariyā nirbandha*

*ihā haite sarva-siddhi haibe sabāra
sarvākṣaṇa bala’ ithe vidhi nāhi āra*

“The Lord said, ‘Regularly chant *japa* of this *mahā-mantra*. By this chanting you will attain all perfections. Chant at any time and in any circumstance. There are no rules for chanting.’ [Cb. *madhya* 23.78]

*“eka kṛṣṇa-nāme kare sarva-pāpa kṣaya
nava-vidhā bhakti-pūrṇa nāma haite haya*

“Simply by chanting the holy name of Krishna, one is relieved from all of the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

*dīkṣā-puraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre*

“One does not have to receive formal initiation (*dīkṣā*) nor undergo the various purificatory activities required before initiation known as the *puraścaryā-vidhi*. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest caste [*caṇḍāla*] can be delivered.” [Cc. *madhya* 15.107-108]

Chanting of the holy name is not dependent on brahminical initiation or anything else. Those who were *dīkṣit* had been in the math longer. Because *dīkṣā* was awarded after *hari-nāma*, therefore they were thinking themselves superior. ❌

— Remembrances of Sripad Jatisekhar Das, disciple of Srila Bhaktisiddhanta Saraswati, from the upcoming biography of Srila Bhaktisiddhanta by Sri Srimad Bhaktivikash Swami

Plow and Flute

SRILA GOUR GOVINDA SWAMI

Devotee: We have been hearing from you the reason for the hue [color] of Krishna, Radharani and Mahaprabhu’s bodies. What is the reason for Lord Balaram’s whitish hue?

Srila Gour Govinda Swami: Balaram is Nityananda Prabhu. *Nitāi pada-kamala, koṭī-candra suśītala* — the lotus feet of Nityananda Ram are as cool and merciful as the cooling effect of millions of moons. White is the color of moonlight, which indicates coolness and mercy!

Therefore Balaram has a plow in His hand and Krishna has a flute. First, cultivation is needed, *karṣaṇa*. Then all nasty weed-like things will be rooted out. The field should be cultivated properly with the plow of Balaram, then the field of the heart, *hṛdaya-kṣetra*, becomes fertile and the seed of the devotional creeper, *bhakti-latā*, may be sown. The field must not be barren. If you sow the seed on barren land it will never fructify. That is what Gopinathacharya said to Sarvabhauma Bhattacharya, “Why am I sowing seeds in a barren land [by trying to convince you]? I am doing useless labor, because it will never fructify.” After proper cultivation by Balaram’s plow, when the land is fertile, then the seed should be sown. When the seed sprouts and you develop *premī-bhakti* then you will be attracted by Krishna’s flute. The flute represents *ākarṣaṇa*, attraction.

Devotee: When we hear from a bona fide guru, is that cultivation of the land?

Srila Gour Govinda Swami: Cultivating the land means following the rules and regulations, *vaidhi-bhakti*. The guru will give you some do’s and

some don’ts: follow the rules and regulations, chant sixteen rounds per day, etc. After proper cultivation the unwanted weed-like things are rooted out, *anartha-upaśama*, and the field becomes fertile. Then the guru will sow the *bhakti-latā-bīja*. Under his guidance you will do *śravaṇaṁ kīrtanaṁ*, you will hear *kṛṣṇa-kathā*, and then you will develop *rāgānuga-bhakti*. You will come to *rāga-mārga-bhakti* and develop *prema* under the guidance of that guru. Then you will see Krishna. Then you will get Krishna. Then the sweet flute singing of Krishna, which attracts everyone, will enchant you. *Ākarṣaṇa* is the ultimate thing, but first must come *karṣaṇa*, cultivation. *Kārṣaṇa-ākarṣaṇa*, cultivation and enchantment, this is the Krishna-Balaram Mandir [name of the temple in Bhubaneswar]. ❌

VRINDAVAN IS LIKE A LOTUS

FROM PREMA-VILĀSA

Nityananda Das, the author of *Prema-vilāsa*, was born at Sri Khanda in 1537 AD in a dynasty of physicians. His original name was Balaram, and his father’s name was Atmaram Das. Both of his parents passed away when he was a small boy. When he took initiation from Srimati Jahnava Thakurani, the consort of Lord Nityananda Prabhu, she gave him the name Nityananda Das. Some scholars say he wrote *Śrī Prema-vilāsa* in the year 1600.

Prema-vilāsa is composed in the standard Bengali verse style known as *pāyar*. Yet, unlike most Bengali Gaudiya vaiṣṇava literatures, the facts are narrated in a comparatively brief and straightforward manner, without much poetic ornamentation. Although both vaiṣṇava and secular scholars consider parts of *Prema-vilāsa* to have been later interpolated, the book is still valued in devotional as well as academic circles for its historical merit and philosophical content. There are two editions of the book available today, an older edition that contains 20 chapters and the Berhampur edition that contains twenty-four and a half chapters.

Nityananda Das gives some description of the pastimes of Mahaprabhu and information concerning many other devotees such as Lord Nityananda Prabhu, Jahnava Mata, Sri Virabhadra Gosai, Adwaita Acharya Prabhu, and Rupa, Sanatan and Jiva Goswamis. However, the book is mostly an account of the lives of Srinivas Acarya and Syamananda Prabhu.

Prema-vilāsa is quoted by both Srila Bhaktisiddhanta Saraswati Thakur and Srila A.C. Bhaktivedanta Swami Prabhupada in their purports to Caitanya-caritāmṛta ādi 13.60.

The following excerpt from *Prema-vilāsa* (chapter 16, texts 174 – 191) is from a conversation between Nityananda Das and Srila Raghunath Das Goswami that took place while the two were at Radha-kunda.

Raghunath Das Goswami said, “While staying here and visiting the various pastime places, be careful not to commit any offense even in your mind. The pastimes of Krishna cannot be understood, but if you read the books of Srila Rupa Goswami then you will understand them. If you cannot hear about these subjects from the mouth of your guru then you should hear from persons in whom you have full faith, for by doing so you will become fixed in your mind. You should understand the different pastimes that Radha and Krishna are performing day and night in different places in Vrindavan. Although Radha and Krishna are always performing pleasure pastimes in Vrindavan, no one can perceive them. The amazing conjugal pastimes of Radha and Krishna are only understood by the *gopīs*.”

Nityananda Das replied to Raghunath Das, “There is one doubt in my heart. If you give me your kind permission I will express it to you. My inquisitive mind has become blessed by hearing from your lotus mouth about Vrindavan.

“The distance between Vrindavan and the bank of Radha kunda and Syama kunda is about eight *krośas* [a *krośa* is about two miles or

three kilometers] and Govardhana is two *krośas* from the *kuṇḍas*. Sanketa is eight *krośas* from Vrindavan, Nandiswara is two *krośas* and Yavat is one *krośa*. Radha and Krishna travel between these places in a moment. How is it possible for Radha, Krishna, and their associates to travel such distances daily? For a long time I have had a desire to hear the answer to this question. Otherwise how can a *sādhaka* understand these pastimes?”

Mercifully, Das Goswami said, “Listen, Nityananda Das! Krishna’s pastimes are always going on in these places. Through *śāstra*, Mahāprabhu has established that Vrindavan is just like a lotus flower.

*mudita prakāśa haila dui ta prakāra
vilāse mudita hana līlāya vistāra*

“As a lotus, Vrindavan is manifested in two ways, closed and open. It closes itself in pleasure, *vilāsa*; and opens itself in sport, *līlā*.

*ei rūpe haya saba gamanāgamana
tadāśrita yei tāira haya ei mana*

In this way Radha Krishna and Their associates come and go. Only those favored devotees of the Lord can understand this.

*yogamāyā bale ihā ghaṭanā āchaya
yāñhāra gamana sei kichu nā jānaya*

By the strength of *yogamāyā* one can understand these matters. Other persons cannot understand. ❧

[Translated from the Mahesh Library edition, Calcutta, 1999]

Vrindavan Nistha

*vṛndāraṇyam tyajeti pravadati yadi ko ‘py asya
jihvām chinadmi
śrīmad-vṛndāvanān mām yadi nayati balāt ko ‘pi
tām hanmy avaśyam
kāmaṁ veśyām upeyām na khalu parinayāyānyato
yāmi kāmaṁ
cauryam kuryām dhanārtham na tu calati padam
hanta vṛndāvanān me*

If someone tells me, “You should leave Vrindavan,” I will cut out his tongue. If someone tries to drag me from Vrindavan by force, I will kill him. If a beautiful girl begs me to leave Vrindavan and marry her, I will not go. If need be I will become a thief and steal the money of others, but I will not take a single step out of Vrindavan. ❧

—Srila Prabodhananda Saraswati’s *Śrī Vṛndāvana-mahimāmṛta* 2.15. Translated by Srimad Kusakratha Das.

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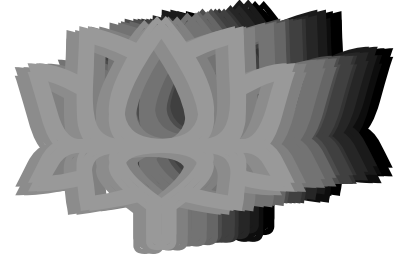
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EVEN THE CRITICS CAN BENEFIT

SRILA A. C. BHAKTIVEDANTA
SWAMI PRABHUPADA

We are spreading the glories of Krishna by pushing forward this Krishna consciousness movement. Krishna's reputation, five thousand years after the Battle of Kurukshetra, is still expanding throughout the world. Every important individual within this world must have heard of Krishna, especially at the present moment, due to the Krishna consciousness movement. Even people who do not like us and want to suppress the movement are also somehow or other chanting Hare Krishna. They say, "The Hare Krishna people should be chastised." Such foolish people do not realize the true value of this movement, but the mere fact that they want to criticize it gives them a chance to chant Hare Krishna, and this is its success. — purport to Bhāg. 5.14.43

A CONTAINER TO RECEIVE PREMA

SRILA GOUR GOVINDA SWAMI MAHARAJA

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*

O most munificent incarnation! You are Krishna Chaitanya Mahaprabhu. You have assumed the golden colour of Srimati Radharani, and You are widely distributing pure love of Krishna. We offer our respectful obeisances unto You.¹

This is the *praṇāma-mantra* offered by Srila Rupa Goswami. When we offer obeisances to Chaitanya Mahaprabhu we offer this *praṇāma-mantra*. Chaitanya Mahaprabhu is *mahā-vadānyāyāvatāra*, the most munificent incarnation, because He gives *kṛṣṇa-prema*. No other incarnation gives *kṛṣṇa-prema*. Sri Chaitanya Mahaprabhu is non-different from Krishna and He gives *kṛṣṇa-prema* without discrimination. *Patita pāmara nāhi bāche* — He never discriminates whether one is very elevated or very degraded. Even on the part of Lord Brahma such *kṛṣṇa-prema* is very difficult to attain. So how can we get it? It is only by the causeless mercy of Mahaprabhu. He never considers whether one deserves it or not. Generally, you get what you deserve. But Srīman Mahaprabhu is so wonderfully merciful, wonderfully magnanimous and wonderfully munificent that he offers *kṛṣṇa-prema* indiscriminately to one and all. Still, does everyone get it? That is another question.

Liquid Mellow

Mahaprabhu gives *prema-rasa*, loving mellow.

*ānanda-līlāmaya-vigrahāya
hemābha-dīvyā-cchavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namaḥ te*

O Lord Chaitanya-chandra! O Lord whose form is full of blissful pastimes! O Lord whose complexion is as splendid as gold! O Lord who gives in charity the most glorious mellow of pure love for Lord Krishna! I offer my respectful obeisances unto You.²

Srila Prabhodhananda Saraswati uses the phrase “*mahā-prema-rasa*”. When referring to mellow, *rasa*, it is not something solid. It is liquid. *Prema-rasa* is to be tasted, relished. Have you gotten *prema*? No? Mahaprabhu is the giver and we are the receivers. We should receive *kṛṣṇa-prema*. So why is it that we cannot receive it? If I offer to give you something: “All right, take this.” How will you take it? You may stretch out your hand and say, “Yes. Give me, give me, give me.” But this is mellow. If someone gives you some mellow you need to have a proper container in which to receive it. If there are holes in your container, how can you receive it? Everything will pour out. With what type of container shall we approach Mahaprabhu to receive the *prema-rasa* that He is giving?

If you go to the Ganges with a pot that is completely filled to the brim with filthy, nasty things, how can you get Ganges water? You must examine the pot to see whether it is suitable or not. If it is filled with filthy things, first remove them and wash it out. Let it be vacant. Then you can get Ganges water. Similarly, Mahaprabhu is giving *prema-rasa*, loving mellow. So how can we approach Him, and with what kind of container? Do you know?

Lions Milk

Another question is there. You can put the milk of a cow in an earthen pot, but can you put the milk of a lioness in an earthen pot? If you go to receive the milk of a lioness in an earthen pot, you cannot get it because the milk of a lioness is very strong. An earthen pot has many pores in it, so it will crack and everything will pour out. To get the milk of a lioness a golden pot is required. Mahaprabhu gives *prema-rasa*, loving mellow. You must approach Him with a proper container that has no holes in it. It is said that Chaitanya is like a lion, *caitanya-simha*. He roars like a lion, He has the shoulders of a lion, and He was born in the *simha-rāśi*, *phālgunī pūrṇimā* the full moon day of the month of Phalgun.

He is a lion, *caitanya-simha*. So when He gives *prema-rasa*, what type of container is required to receive it? The proper container is the heart. You cannot receive it with your hands or any other container. The container is your heart. Only with that container can you get the *prema-rasa* given by Mahaprabhu. But you should examine your

heart to see that there are no holes in it. Is it a pure heart? If there are holes or nasty things in it, how can you get *prema-rasa*? *Kāma*, *krodha*, *lobha*, *moha*, *mada* and *mātsarya*: lust, anger, greed, pride, arrogance and enviousness. These are the nasty things. These are the holes in the container. Although Mahaprabhu gives indiscriminately to one and all, why is it that one and all are not getting it? How will our hearts be free from all these things? How can we take care of the container of the heart so that we may receive Mahaprabhu’s mercy and make a success of our human birth?

Offer Respect to All

Mahaprabhu gives this *prema* through chanting the holy name.

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

mukhya pati jīva pāya kṛṣṇa-prema dhana
niraparādhe nāma laile pāya prema-dhana

If your chanting is pure, offenseless, then you will definitely get *kṛṣṇa-prema*. Do not commit any offenses, *namāparādha*. Chant the pure name. Mahaprabhu gives *prema* through chanting, but He gives a condition:

trṇād api sunīcena taror iva sahiṣṇunā
*amāninā mānadena kīrtanīyaḥ sadā hariḥ*³

One should think oneself much humbler than a blade of grass lying in the street. *Taror iva sahiṣṇunā* — one should be as tolerant as a tree. *Amāninā mānadena* — we should not demand respect for ourselves but rather we should give respect to one and all. The pot of the heart should be made up of these four constituents. Mahaprabhu is the giver and you are the receiver. If your pot is not made up of these constituents, how can you receive?

A Vaishnava is Prideless

To explain this verse, Kaviraja Goswami has written:

uttama hañā āpanāke māne trṇādhama
dui-prakāre sahiṣṇutā kare vṛkṣa-sama

These are the symptoms of one who chants the Hare Krishna *mahā-mantra*: Although he is very exalted, he thinks himself lower than the grass on the ground, and, like a tree, he tolerates everything in two ways:⁴

vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kāre pānī nā māgaya

“When a tree is cut down it does not protest, and even when drying up it does not ask anyone for water.”⁵

*yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa*

The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.⁶

*uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni’ ‘kṛṣṇa’-adhiṣṭhāna*

Although a *vaiṣṇava* is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting-place of Krishna.⁷

A *vaiṣṇava* is a very elevated person, but his mood is, “I am the lowest of the low. Everyone is superior to me. No one is below me.” That is *trṇād api sunīcena* — no pride at all. In *Bhagavad-gītā* Krishna says,

*dambho darpo ‘bhimānaś ca krodhaḥ pārūṣyam eva ca
ajñānam cābhijātasya pārtha sampadam āsurīm*

Pride, arrogance, conceit, anger, harshness and ignorance - these qualities belong to those of demoniac nature, O son of Prtha.⁸

Pride is a demoniac quality. A *vaiṣṇava* is prideless. He gives respect to one and all because he sees Krishna in the heart of everyone — *kṛṣṇa-adhiṣṭhāna*. He does not disrespect even a tiny ant because he sees the relationship with Krishna, “This is Krishna’s *jīva*.”

*ei-mata hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-carane tānra prema upajaya*

If one chants the holy name of Krishna in this manner, he will certainly awaken his dormant love for Krishna’s lotus feet.⁹

This is the condition given by Mahāprabhu. Although Mahāprabhu gives *kṛṣṇa-prema*, and although we may chant for many years, still we cannot get it if we do not follow His teachings. We have so much pride, arrogance, conceit, and ignorance — all demoniac qualities. We are not taking care of the pot. Our heart is the container in which we can receive the *prema-rasa* given by Mahāprabhu. But we have not examined the pot. Our pot has so many holes that although He gives, everything just pours out. We must understand this. Krishna says that this pride, arrogance, conceit, harshness and ignorance are demoniac characteristics. Demons are generally proud, puffed-up persons. But one who has come to this path of devotional service should

not be proud at all. He should be very humble, much humbler than a blade of grass. A *vaiṣṇava* is a very elevated person, but he always thinks, “I am the lowest of the low.” Mahāprabhu is teaching this, not theoretically, but practically.

Notes

¹ Cc. madhya 19.53.

⁵ Cc. antya 20.23.

² Śrī Caitanya-candrāmṛta text 9.

⁶ Cc. antya 20.24.

³ Śikṣāṣṭaka 3.

⁷ Cc. antya 20.25.

⁴ Cc. antya 20.22.

⁸ Bg. 16.4.

⁹ Cc. antya 20.26.

REGAINING A LOST KINGDOM

EXCERPTS FROM THE LIFE OF
MAHARAJA CHODAGANGADEV

Devendravarma Rajaraja of the Ganga dynasty ruled Kalinga, Central Orissa, from A.D. 1070 to 1078. After his untimely death his son, Ananta Chodagangadev, became king at a very young age. A great devotee of Lord Jagannath, Maharaja Chodagangadev is credited with having built the present temple of Jagannath in Puri. (Until the beginning of the twentieth century scholars had credited Maharaja Anangabhim II with the building of the Jagannath temple. But in 1990 two copper plate inscriptions were found in Puri at the Trimali Math. These, together with the copper plates of the Gaṅga king Narasimha II which were found in 1892, clearly identify Maharaja Chodagangadev as the builder.)

The following story from the life of Chodagangadev is found, with some small variations, in the history books of Andhra Pradesh, as well as in the Rājacarita of the Mādālāpāñji, containing the history of the kings of Orissa, and also in the Rāmācarita of Sandyakar Nandi, a contemporary of Chodagangadev in Bengal.

Curse of Bhimakavi

Once, the powerful ascetic poet Bhimakavi came to visit the court of Maharaja Chodagangadev. When he was refused entrance, Bhimakavi became very angry and cursed Chodagangadev that within thirty-two days he would lose his kingdom and all of his wealth to his enemies. Shortly after this, the king of Sajjanagara (Jajpur) invaded his kingdom and Chodaganga had to flee. One of Chodagangadev’s enemies was made king.

Chodagangadev was left wandering alone with no friends and no place to go. During the darkness of night he fell down in a ditch by the road. Just then a man was passing by in a palanquin. Seeing the distress of Chodagangadev the man got down and gave him assistance. The former king explained who he was and that his current plight was due to his offense to the great Bhimakavi. Hearing the words of Chodagangadev the man became pleased and revealed that he was actually Bhimakavi. He then blessed Raja Chodagangadev that he would soon defeat the king of Sajjanagara and regain his kingdom.

Theatre

Some days after this a traveling theatre group of the *Kucipuḍi Bhāgavata* sect was passing by. They were on their way to Kalinga-nagara (present-day Cuttack), the capital of Kalinga, for the *paṭṭābhiṣekha*, grand coronation ceremony of the new king. On the way the man carrying all of their musical instruments had died and they were in need of a replacement. They saw Chodagangadev sitting by the road singing a song. Not recognizing him as the former king, they invited him to carry their musical instruments in exchange for meals. Chodagangadev agreed and they shortly arrived at Kalinga-nagara.

The new king made all arrangements for the theatre party. It was decided that they would perform a drama of how the king had defeated Chodagangadev and captured the throne. The chief of the group decided that since he was very brave and could sing well, the newly recruited member of the troupe would be the best person to play Chodagangadev. For his costume they took the sword, horse and crown of the new king.

On the day of the performance, the king, his ministers, and many people gathered to see. When the curtains opened they saw Chodagandadev sitting on a horse with a sword and a crown. Everyone was amazed to see how much the actor looked like Chodagangadev. Chodagangadev suddenly jumped into the audience, came near the new king, and with a single swoop of his sword cut off his head. He then sat down in his former throne and declared to his old ministers that it was actually he, Chodagangadev. The now dead king's followers fled the kingdom in fear. ❀

Adapted from Kailash Chandra Dash. *Legend, History and Culture of India*. Calcutta. Punthi-Pustak. 1997.

WANDER IN VRINDAVAN

*bhrātara bhogāḥ su-bhuktāḥ ka iha na bhavatā
nāpi saṁsāra madhye
vidyā-dānādharādyaiḥ kati kati jagati khyāti-
pūjādy-alabdhaḥ
adyāhāre 'pi yādṛcchika uru-guṇavān apy aho
saṁvṛtātma
śrīmad-vṛndāwane 'smin satatam aṭa sakhe
sarvato mukta-saṅgaḥ*

O brother, what kinds of enjoyment have you not already experienced in this world of birth and death? What kind of fame and worship have you not already attained in this world by scholarship, charity and sacrifice? For today, O friend, simply accept whatever food comes unsought, look to see the good qualities in others and not their faults, do not put yourself forward but remain obscure and unknown, and continually wander without any companion in this beautiful forest of Vrindavan. ❀

— Srila Prabhodananda Saraswati's *Śrī Vṛndāvana-mahimāṁṛta* 2.14.
Translated by Sripad Kusakratha Prabhu

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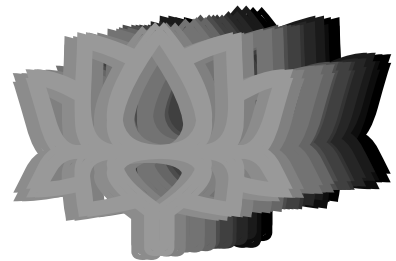
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WHEN BHAGAVATAM ENTERS THE HEART

BHĀG. 2.8.5 TEXT AND PURPORT
BY HIS DIVINE GRACE
A.C. BHAKTIVEDANTA SWAMI
PRABHUPADA

*praviṣṭaḥ karna-randhrena svānām bhāva-saroruham
dhunoti śamalaṁ kṣṇaḥ salilasya yathā śarat*

The sound incarnation of Lord Krishna, the Supreme Soul [i.e. *Śrīmad Bhāgavatam*], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

PURPORT

It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world. Thus one who is actually in the confidence of a pure devotee like Narada or Sukadev Goswami and thus is empowered by one's spiritual master, as Narada was by Brahmaji, can not only deliver himself from the clutches of *māyā*, or illusion, but can deliver the whole world by his pure and empowered devotional strength. The comparison to the autumnal rain that falls on muddy reservoirs of water is very appropriate. During the rainy season all the waters of the rivers become muddy,

but in the month of July-August, the autumn season, when there is a slight rainfall, the muddy waters of the rivers all over the world become at once clear. By addition of some chemical, a small reservoir of water like that of a metropolitan waterworks tank can be cleared, but by such a tiny effort it is not possible to clear up all the reservoirs of water like the rivers. A powerful pure devotee of the Lord, however, can deliver not only his personal self but also many others in his association.

In other words, the cleansing of the polluted heart by other methods (like the culture of empiric knowledge or mystic gymnastics) can simply cleanse one's own heart, but devotional service to the Lord is so powerful that it can cleanse the hearts of the people in general, by the devotional service of the pure, empowered devotee. A true representative of the Lord like Narada, Sukadev Goswami, Lord Chaitanya, the six Goswamis and later Srila Bhaktivinode Thakur and Srimad Bhaktisiddhanta Saraswati Thakur, etc., can deliver all people by their empowered devotional service.

By sincere efforts to hear *Śrīmad Bhāgavatam* one realizes his constitutional relationship with the Lord in the transcendental humor of servitude, friendship, paternal affection or conjugal love, and by such self-realization one becomes situated at once in the transcendental loving service of the Lord. Not only were all the pure devotees like Narada self-realized souls, but they were engaged in preaching work automatically by spiritual impetus, and thus they delivered

many poor souls entangled in the material modes. They became so powerful because they sincerely followed the *Bhāgavatam* principles by regular hearing and worshiping. By such actions the accumulated material lusts, etc., become cleansed by the personal endeavor of the Lord within the heart. The Lord is always within the heart of the living being, but He becomes manifested by one's devotional service.

Purification of the heart by culture of knowledge or mystic yoga may be all right for the time being for an individual person, but it is like the cleansing of a small quantity of stagnant water by chemical processes. Such clarification of water may stand for the time being and the sediments settle down, but by a slight agitation everything becomes muddy. The idea is that devotional service to the Lord is the only method of cleansing the heart for good. Whereas other methods may be superficially good for the time being, there is a risk of becoming muddy again due to agitation of the mind. Devotional service to the Lord, with specific attention for hearing *Śrīmad Bhāgavatam* regularly and always, is the best-recommended method for liberation from the clutches of illusion. ❀

A SAINTLY LADY IN VRINDAVAN

EXCERPTED FROM
ŚRĪ PREMA PRADĪPA

BY SRILA THAKUR BHAKTIVINODE

Śrī Prema Pradīpa is a novel that was written by Srila Thakur Bhaktivinode in 1886. It is the story of three young men from Calcutta, Anand Babu, Mallik Mahasaya, and Naren Babu, who, after coming to Vrindavan and associating with devotees of Krishna, take up vaiṣṇavism. The following story is from the seventh ray.

One *vaiṣṇava* came and invited everyone for a festival at Prema-kunja. Anand Babu, Yogi Babaji, Mallik Mahasaya, and Naren Babu all promised to attend.

At ten o'clock in the morning, after finishing *pūjā*, prayers, and the reading of *śāstra*, they all went to Prema-kunja. Prema-kunja is a most sanctified place, surrounded by a wall and beautified by many *mādhavī* creepers. The Deities of Lord Gauranga and Nityananda Prabhu were situated in front of a broad courtyard. Many *vaiṣṇavas* were performing *kīrtana* there.

Visiting *vaiṣṇavas* were gradually coming. They all sat in the courtyard and discussed various topics.

Caitanya-caritamṛta Recitation

Within the *kuñja* there was one room for the *vaiṣṇavīs*, and there one *vaiṣṇavī* named Prema-bhavini was reciting *Caitanya-caritāmṛta*. Even though the *vaiṣṇavī*'s room was separate, still, male *vaiṣṇavas* were not forbidden to visit.

Naren Babu said to Anand Babu, "You see, I don't find any difference between the *āśramas* of the Brahmos and the *vaiṣṇavas*. As the woman Brahmos read and sing, the woman *vaiṣṇavas* do the same here. This arrangement is not new for the *vaiṣṇavas*. So there is no doubt that the Brahmos have seen this system and followed it."

After gradually moving forward, Naren Babu and Anand Babu arrived at the woman's room. They saw all the female servants of Krishna sitting in the dust. Prema-bhavini was sitting on a small *āsana* and reciting. She was wearing plain white cloth. Her forehead was marked with long *tilaka*, and her neck was decorated with *tulasī* beads. Her limbs were marked with the holy name of Hari. Near her was an *ācamana* cup. The *vaiṣṇavīs* sitting around her were wearing the same dress and holding *japa-mālā* in their hands. They were all looking at Prema-bhavini's face like *cātaka* birds. She was sweetly reciting from *Caitanya-caritāmṛta* (2.23.9-13):

*kona bhāgye kona jīvera 'śraddhā' yadi haya
tabe sei jīva 'sādhū-saṅga' ye karaya*

*sādhū-saṅga haite haya 'śravaṇa-kīrtana'
sādhana-bhaktiye haya 'sarvānārtha-nivartana'*

*anārtha-nivṛtti haile bhaktiye 'niṣṭhā' haya
niṣṭhā haite śravaṇādye 'ruci' upajaya*

*ruci haite bhaktiye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura*

*sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā 'prayojana' sarvānanda-dhāma*

If, by good fortune, a living entity develops faith in Krishna, he begins to associate with devotees. When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Krishna grows in the heart. When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure.

One of the listeners, a young lady named Rasa-bhavini, asked, “*Sakhī*, what is *rati*?”

Hearing that question, Prema-bhavini replied, “*Rati* is the seedling of *prema*.”

Rasa-bhavini slightly smiled and again inquired, “Where does *rati* reside, and unto whom should it be reposed?”

Prema-bhavini was an experienced *vaiṣṇavī*. She had many times already discussed all these topics and understood the conclusions. Hearing Rasa-bhavini’s question, Prema-bhavini’s heart melted in ecstatic love and incessant tears began to flow from her eyes. She began to speak:

“*Sakhī*, don’t harbor worldly consciousness in spiritual subject matters. This is not the *rati* that you hear about in the debauchee’s perverted sensual activities. The *rati* in the material body is burnt in the crematorium along with the body. It doesn’t permanently remain with you. The *rati* experienced in the dealings between men and women in this world is very insignificant, because the pleasure of the body is finished with the body. The living entity is spirit soul. He has an eternal body. In that eternal body every living entity is *strī*, or enjoyed, and Sri Krishnachandra is the only *puruṣa*, or enjoyer. The demands of the material body should be reduced and those of the eternal body should be increased. As a woman’s *rati*, or affection, rushes severely towards a man, the transcendental *rati* of the eternal *strī*’s body rushes towards Sri Krishna. The heart’s lust for sense objects is called *rati*. But the spiritual body’s natural lust for Krishna is the living entity’s eternal *rati*. *Sakhī*, if that *rati* is not manifest then why you’ll give up everything — honor and respect — to live in Vraja? *Rati* is a natural propensity. It is causeless. On seeing the sense objects it becomes agitated. As I said previously, *rati* is the seed of *prema*. This seed should be sprouted by the watering process of hearing and chanting.”

As Prema-bhavini spoke, feelings of ecstasy arose in her. She became restless and fell, while exclaiming, “O Lord of my heart, where are You?” Everyone became anxious and chanted *hari-nāma* to her.

Naren Babu said to Anand Babu, “See? Here’s an example of pure love. Those fools who call *vaiṣṇavas* debauchees are most unfortunate. They cannot understand what *vaiṣṇava prema* is.”

Honoring Prasada

Meanwhile, a conch shell was blown and all the *vaiṣṇavas* assembled in the courtyard. All the

visiting *vaiṣṇavas* sat down to honor the festival *prasāda*. In order to show respect to the renounced *vaiṣṇavas*, the *gṛhastha vaiṣṇavas* waited on them. There arose loud chanting of the names of Sri Gauranga and Nityananda. Everyone began taking *prasāda* saying, “*Prema sukhe!*” While taking *sak*, or spinach, one *vaiṣṇava* took a few strands in his mouth and cried out, “Oh! How much happiness Krishnachandra had eating this *sak!*” Taking *kṛṣṇa-prasāda*, they were all overwhelmed thinking how Krishna was pleased. After honoring *prasāda*, everyone got up while chanting “*Haribol!*” with love and devotion.

Remnants of the Vaishnavas

The festival organizers gathered together some of the *vaiṣṇavas*’ remnants. When Anand Babu asked Yogi Babaji about this, Babaji replied, “That *prasāda* is called *adharāmṛta*, nectar of the lips. Whoever is averse to honoring this *adharāmṛta* due to caste consciousness is a pretender and devoid of equanimity. He cannot be considered a *vaiṣṇava*. The festival’s *adharāmṛta* is the testing ground for those who are proud of their caste. Particularly, the visiting *vaiṣṇavas* have purified all types of people, for by taking their remnants with love, one’s pride of birth is vanquished. When one’s pride of birth is vanquished, one can get *kṛṣṇa-bhakti*.” Anand Babu, Mallik Mahasaya, and Naren Babu then honored those remnants with great love and devotion.

Unity

Naren Babu said, “I see that only *vaiṣṇavism* has the purity to bring unity amongst humans. The Brahmos are falsely proud of their equanimity, but in practice they’re not magnanimous. Now I understand that in cultivating religiosity one must know that all living entities are equal. However, it is the opinion of the Aryans that one should maintain some discrimination in matters of worldly dealings and birth. When one understands this caste discrimination of the Aryans to be only a worldly consideration, then the particular faults that the Brahmos perceive in the caste system are shown to be simply extraneous.”

Anand Babu and Mallik Mahasaya both supported Naren’s conclusion.

Everyone thus finished taking *prasāda*. All the *vaiṣṇavas* chanted “*Hari bol!*” as they returned to their own places. One old *vaiṣṇavī* was the manager of Prema-kunja. She affectionately

took Anand Babu, Naren Babu, and Mallik Mahasaya to the woman's room and had them sit down. They were all pleased, being enchanted by her motherly affection. The old *vaiṣṇavī* inquired, "Where is your residence? By your speech it appears you are from Calcutta."

Mallik Mahasaya, Anand Babu, and Naren Babu then gave their introductions.

Long Lost Aunt

Listening to Naren Babu's introduction, Prema-bhavini moved forward and asked, "Can you recognize me?"

Naren Babu said, "No."

Prema-bhavini said, "Can you say where your aunt is now?"

Naren Babu said, "When I was just a child my aunt went to Kasi. She never returned home. I can somewhat remember her features. She used to put me to sleep with stories about dacoits."

Prema-bhavini said, "I'm that aunt of yours! When I left you and went to Kasi, I found that very painful. I stayed in Kasi for some time, but found the association to be not good. Thus I have come to Vrindavan. I've been living in this *kuñja* for the last twenty years. Since coming here I've become attached to *vaiṣṇavism*. I've read all the *vaiṣṇava* literatures, listened to the sadhu's instructions, and gradually taken com-

plete shelter of Hari's lotus feet. Since coming here I haven't tried to get news about you or written any letter to you. I remained silent fearing that if I inquired about you I may fall into the material whirlpool again. After seeing you today I'm feeling a kind of jubilation. Seeing you with *tilaka* and *japa* beads, I couldn't think of you as a family member. In my father's side everyone was a *śākta*, or worshiper of Devī. Please tell me how you've become a *vaiṣṇava*?"

Naren Babu told everything about himself. Hearing this, Prema-bhavini became overwhelmed with joy and couldn't speak. "Hey Nanda-tanaya! Hey Gopi-jana-vallabha! Who can understand on what pretext You accept someone and bestow mercy on him." Saying this, Prema-bhavini fell to the ground. Her hairs stood on end, and her body began perspiring and shivering.

Naren Babu picked his father's sister up with affection as if she were his mother. Rasa-bhavini, Krishna-kangalini, Hari-rangini, and other *vaiṣṇavīs* smeared their bodies with the dust from Prema-bhavini's feet while sweetly chanting. One old *vaiṣṇavī* said, "Prema-bhavini's life has become successful. She is illumined with that love of God which is difficult for even Lord Brahma to attain."

After some time Prema-bhavini came to her external senses. She opened her eyes and, while crying, began to say, "Naren! Stay for a few days and visit me daily. Let your devotion to your guru's feet be fixed. Without the mercy of the guru, no one can have Krishna's mercy. When you go home, take some Vraja dust for your mother."

Naren Babu said, "*Pisīmā*! If you wish to go home, I will take you with special care."

Prema-bhavini said, "Darling, I've become indifferent to everything. I no longer desire nice food, nice clothes, nice house, or loving relations. I strongly desire to serve Krishna with a fixed mind. Had you not taken shelter of *vaiṣṇavism*, I wouldn't have introduced myself to you. The devotees of Krishna are my mother and father — they are my friends and brothers. Only Krishna is my husband. Leaving life with Krishna, I won't go anywhere. You stay well and worship Krishna."

Just then, Yogi Babaji called them. Mallik Mahasaya, Naren Babu, and Anand Babu offered obeisances to the old *vaiṣṇavī* and Prema-bhavini and went to the outer room. ❧

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PRINCIPLES OF FRIENDSHIP

ŚRĪMAD BHĀGAVATAM 3.29.17

TRANSLATION AND COMMENTARY BY
HIS DIVINE GRACE

A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

*mahatām bahu-mānena dīnānām anukampayā
maitryā caivātma-tulyeṣu yamena niyamena ca*

The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the *ācāryas*. He should be compassionate to the poor and make friendship with persons who are his equals. But all his activities should be executed under regulation and with control of the senses.

PURPORT

In *Bhagavad-gītā*, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the *ācārya*. *Ācāryopāśanam*: one should worship an *ācārya*, a spiritual master who knows things as they are. The spiritual master must be in the disciplic succession from Krishna. The predecessors of the spiritual master are his spiritual master, his grand spiritual master, his great-grand spiritual master and so on, who form the disciplic succession of *ācāryas*.

It is recommended herewith that all the *ācāryas* be given the highest respect. It is stated, *guruṣu*

nara-matiḥ. *Guruṣu* means “unto the *ācāryas*”, and *nara-matiḥ* means “thinking to be like a common man”. To think of the *vaiṣṇavas*, the devotees, as belonging to a particular caste or community, to think of the *ācāryas* as ordinary men, or to think of the Deity in the temple as being made of stone, wood, or metal, is condemned. *Niyamena*: one should offer the greatest respect to the *ācāryas* according to the standard regulations. A devotee should also be compassionate to the poor. This does not refer to those who are poverty-stricken materially. According to devotional vision, a man is poor if he is not in Krishna consciousness. A man may be very rich materially but if he is not Krishna conscious he is considered poor. On the other hand, many *ācāryas* such as Rupa Goswami and Sanatan Goswami used to live beneath trees every night. Superficially it appeared that they were poverty-stricken, but from their writings we can understand that in spiritual life they were the richest personalities.

A devotee shows compassion to those poor souls who are wanting in spiritual knowledge by enlightening them in order to elevate them to Krishna consciousness. That is one of the duties of a devotee. He should also make friendship with persons who are on an equal level or who have the same understanding that he does. For a devotee, there is no point in making friendships with ordinary persons. He should make friendship with other devotees so that by discussing among

PRINCIPLES OF FRIENDSHIP *continued*

themselves they may elevate one another on the path of spiritual understanding. This is called *iṣṭa-goṣṭhī*.

In *Bhagavad-gītā* there is reference to *bodhayantaḥ parasparam*, “discussing among themselves”. Generally, pure devotees utilize their valuable time in chanting and discussing various activities of Lord Krishna or Lord Chaitanya among themselves. There are innumerable books, such as the *Purāṇas*, *Mahābhārata*, *Bhāgavatam*, *Bhagavad-gītā* and the *Upaniṣads*, which contain countless subjects for discussion among two devotees or more. Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be *sva-jāti*, “of the same caste”. The devotee should avoid a person whose character is not fixed in the standard understanding, even though he may be a *vaiṣṇava*, a devotee of Krishna. If his character is not correctly representative then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard.

THE QUALIFICATION TO HEAR

SRILA GOUR GOVINDA SWAMI MAHARAJA

The first and most important thing is *śravaṇam*, hearing. One should hear *bhāgavata-kathā*, *kṛṣṇa-kathā*, and that will purify one’s heart. But how are we hearing? Are we hearing for the pleasure of guru and Krishna or are we hearing because it will give us pleasure? And one who is doing *kīrtana*, a speaker, is he speaking for the pleasure of guru and Gauranga, guru and Krishna, or is he speaking for his own pleasure? If you can please guru and Gauranga, guru and Krishna, then automatically you will get pleasure. If you cannot please guru and Gauranga then is that service on the platform of love? If you do not render this service for *their* pleasure, how can *you* get pleasure? What you will get is something material, and the consequence will be unlimited suffering.

*ye hi saṁsparśa-jā bhogā duḥkha-yonaya eva te
ādy-antavantaḥ kaunteya na teṣu ramate budhaḥ*

An intelligent person does not take part in the sources of misery, which are due to contact with the material senses. O son of Kunti, such pleasures have a beginning and an end, and so the wise do not delight in them. (Bg. 5.22)

A genuinely learned *pandit*, someone who is proficient in *kṛṣṇa-tattva*, *bhāgavat-tattva*, *bhakti-tattva*, never runs after this material gain or profit. Any material gain or pleasure is temporary and fleeting and its consequence is unlimited misery. He only runs after eternal gain or pleasure, that is, the pleasure of guru and Krishna, guru and Gauranga. That is the first thing in *bhakti*, or *sevā*, that our service should be loving service.

In Whose Ear?

So the first item is *śravaṇam*, hearing, and one who hears is a disciple, but unless you surrender, unless you dedicate yourself, you cannot hear. The *kathā* will never enter into your ear. Whose ear will this *hari-kathā* enter? It will enter into the ear of one who is surrendered. First you must dedicate yourself and surrender, then you will develop *nava-vidha bhakti*, the nine processes of devotional service. Prahlad Maharaja says (*Bhāg. 7.5.24*), “In my opinion one who has developed *nava-vidha bhakti* has studied the best. He is the most learned person because he has acquired complete knowledge.”

Unless one surrenders he cannot hear. He will have some pride in him. “Oh, I know better!” Such a proud, puffed-up fellow! “What will he say that I should hear?” This *hari-kathā* will never enter into his ears, because he is running after his own name, fame and prestige, material gain or profit. He is not acting for the pleasure of guru and Gauranga, guru and Krishna, so his heart will not be purified.

MAHAPRABHU’S FREE GIFT

SRILA BHAKTISIDDHANTA SARASWATI THAKUR

It is of course no proof of the real success of any religious movement that it has been able to secure the allegiance of a large number of professed followers. The actual teachings of no prophet are followed by more than a very small minority of his professed followers.

Sri Gaurasundar teaches the all-sufficiency of the *kirtana* of the name of Krishna. The ritual is the simplest possible. The only condition that has to be fulfilled is that the name has to be chanted in the company of a saint. If there is no saint, there is no name — who only makes His appearance on the lips of His bonafide devotee. No person is likely to object to listening to a saint if he really is such, but there are those who may object to the name, “Krishna”. There may, of course, be persons who are prepared to object to the whole process as being too simple and puerile. But Krishna-talk may attract those who object to the chanting of the name. In the present age that is characterized by so much speculation, the talk should be universally acceptable. But no talk on the part of a conditioned soul will be effective unless it is held with a person who really serves Krishna.

The method of Sri Gaurasundar, accordingly, is that as soon as a person has found his spiritual nature due to the causeless mercy of the bonafide devotee, he should forthwith give up all other occupations and engage in the full-time chanting of the name of Krishna. He should go from door to door chanting the holy name with a loud voice so that he may be heard by everyone. Krishna is to be hawked as a free gift at the door of all the slumberers of this world so that Krishna may have a chance of being heard by the most graceless of egotists. In this way Krishna goes down on His knees, as it were, to obtain the slightest recognition of His existence. ❀

— Harmonist Magazine, January 1932, pp. 214-215.

EXCERPTS FROM THE LIFE OF SRI VIRCHANDRA PRABHU

Srimad Virchandra, also known as Virbhadrā Prabhu, appeared in this world on the ninth day of the dark moon in the month of *Kārtika*. He was the son of Nityananda Prabhu and Sri Vasudha, Nityananda Prabhu's second wife. Nityananda Prabhu's first wife Jahnava Mata initiated him.

Main Pillar

Srila Krishnadas Kaviraja Goswami has described Virchandra Prabhu in *Śrī Caitanya-caritāmṛta ādi* 11.8-12:

*śrī-vīrabhadra gosāñi — skandha-mahāśākhā
tāñira upaśākhā yata, asaṅkhyā tāra lekḥā*

After Nityananda Prabhu, the greatest branch of Mahāprabhu is Virbhadrā Gosai, who also has innumerable branches and sub-branches. It is not possible to describe them all.

*īśvara ha-iyā kahāya mahā-bhāgavata
veda-dharmātita hañā veda-dharme rata*

Although Virbhadrā Gosai was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

*antare īśvara-ceṣṭā, bāhire nirdambha
caitanya-bhakti-maṇḍape teñho mūla-stambha*

He is the main pillar in the hall of devotional service erected by Sri Chaitanya Mahāprabhu. He knew within Himself that He acted as the Supreme Lord Vishnu, but externally He was prideless.

*adyāpi yāñhāra kṛpā-mahimā ha-ite
caitanya-nityānanda gāya sakala jagate*

It is by the glorious mercy of Sri Virbhadrā Gosai that people all over the world now have the chance to chant the names of Chaitanya and Nityananda.

*sei vīrabhadra-gosāñira la-inu śaraṇa
yāñhāra prasāde haya abhiṣṭa-pūraṇa*

I therefore take shelter of the lotus feet of Virbhadrā Gosai so that by His mercy my great desire to write *Śrī Caitanya-caritāmṛta* will be properly guided.

Srila Prabhupada has commented on text eight as follows:

Srila Bhaktisiddhanta Saraswati Thakur writes in his *Anubhāṣya*, “Virbhadrā Gosai was the direct son of Srila Nityananda Prabhu and a disciple of Jahnava-devi. His real mother was Vasudha. In the *Gaura-gaṇoddeśa-dīpikā* (67) he is mentioned as an incarnation of Kshirodakasayi Vishnu. Therefore Virbhadrā Gosai is nondifferent from Sri Krishna Chaitanya Mahāprabhu. In a village of the name Jhamatapura, in the district of Hugli, Virbhadrā Gosai had a disciple named Yadunathacharya [also known as Yadunandanacharya], who had two daugh-

ters, a real daughter named Srimati and a foster daughter named Narayani. Both of these daughters married [Virbhadrā Gosai]. They are mentioned in the *Bhakti-ratnākara* (thirteenth wave). Virbhadrā Gosai had three disciples who are celebrated as his sons — Gopijana-vallabha, Ramakrishna and Ramachandra. The youngest, Ramachandra, belonged to the *Śāṇḍilya* dynasty and had the surname Vataṅgala. He established his family at Khadadaha, and its members are known as the Goswamis of Khadadaha. The eldest disciple, Gopijana-vallabha, was a resident of a village known as Lata, near the Mankara railway station in the district of Burdwan. The second, Ramakrishna, lived near Maldaha, in a village named Gayesapura.” Srila Bhaktisiddhanta Saraswati Thakur notes that since these three disciples belonged to different *gotras*, or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Virbhadrā Gosai. Ramachandra had four sons, of whom the eldest was Radhamadhava, whose third son was named Yadavendra. Yadavendra’s son was Nandakisora, his son was Nidhikrishna, his son was Chaitanyacanda, his son was Krishnamohana, his son was Jaganmohana, his son was Vrajanatha, and his son was Syamalala Goswami. This is the genealogical table given by Bhaktisiddhanta Saraswati Thakur for the descendants of Virbhadrā Gosai.

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Marriage

The marriage of Virchandra Prabhu to the daughters of Yadunandanacharya has been described by Srila Narahari Chakravarti Thakur in his *Bhakti-ratnākara* (13.249-255):

Near Rajabol Hatta is the village known as Jhamatpura. Sri Jahnava Mata went there and stayed at the temple of one of her disciples. The brahmana Yadunandanacharya lived in that village. Receiving the mercy of Jahnava Mata, he was endowed with great devotion. Yadunandana had a wife whose name was Lakshmi. She was very religious and dedicated to her husband. Srimati and Narayani were their two daughters. Their bodily beauty was wonderful beyond compare. On Jahnava Mata’s wish, that fortunate brahman gave his two daughters in marriage to Virchandra Prabhu.

At the time of the great wedding festival Yadunandanacharya became the disciple of Virabhadrā Prabhu and with great jubilation both Srimati and Narayani were given initiation by Jahnava Mata.

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TROUBLES NOURISH LOVE

*loka-dvayāt sva-janataḥ parataḥ svato vā
prāṇa-priyād api sumeru-samā yadi syuḥ
kleśas tadāpy ati-balī sahasā vijitya
premaiva tān harir ibhān iva puṣṭim eti*

Troubles may come from the demigods, from one’s own kinsmen, from outsiders, from one-self, or from the beloved who is more dear than life itself, and such troubles may be as great as Mount Sumeru. But love is nourished by defeating such troubles, just as a lion is nourished by defeating many elephants. — Srila Visvanatha Cakravati’s *Prema-Samputa*, text 54.



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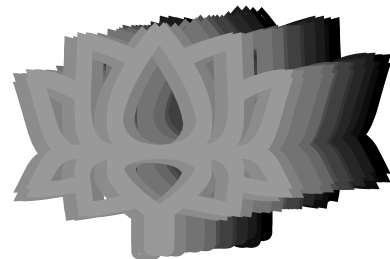
• PURE IN ANY CIRCUMSTANCE

HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPADA

• KRISHNA'S APPEARANCE

SRILA GOUR GOVINDA SWAMI

FROM THE UPCOMING BOOK, "MATHURA MEETS VRINDAVAN"



PURE IN ANY CIRCUMSTANCE

HIS DIVINE GRACE A.C.
BHAKTIVEDANTA SWAMI PRABHUPADA

Mahamsa Das: [Regarding some young Indian ladies about to take initiation from Srila Prabhupada] I don't know what is the position of the ladies being initiated. They are young girls. They may get married to someone outside the society.

Prabhupada: Still they can chant and observe the rules and regulations.

Mahamsa Das: Even if her husband does not follow?

Prabhupada: That does not matter. It is individual. My sister, when she married, everyone at her father-in-law's house were all eating fish. She was a young girl, ten, eleven years old. She was given this foodstuff with fish and everything and she started crying. Her mother-in-law asked, "Why you are crying?"

"No, we do not touch all these things." Her mother-in-law immediately arranged special cooking for her. So her husband and other family members were taking fish, but she never touched it. She does not know what is fish. If one wants to keep oneself pure, he or she can keep herself pure in any circumstances.

— Room Conversation, 22 August 1976 Hyderabad

KRISHNA'S APPEARANCE

SRILA GOUR GOVINDA SWAMI

In the first three chapters of the tenth canto of *Śrīmad Bhāgavatam* there is a description of the appearance of Bhagavan Sri Krishna. Krishna's appearance is also described in *Hari-vaṁśa* and in Sri Jiva Goswami's *Gopāla-campū*. Hearing the transcendental pastimes of Krishna is all-auspicious. The *Bhāgavatam* (1.2.17) describes:

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hrdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām*

Sri Krishna, the Personality of Godhead, who is the *paramātmā* in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

Why Krishna Comes

The *Bhāgavatam* says that hearing the transcendental *līlā-kāhāṇī*, narrations of the pastimes of Bhagavan Krishna, is all-auspicious. If you hear with full faith and concentrated attention all the material contamination in your heart will be purified. In order to give you an opportunity to hear these narrations of His pastimes, Bhagavan Sri Krishna descends here.

Krishna's eternal abode in the spiritual sky is known as *sac-cid-ānanda-maya-dhāma*, a *dhāma* that is *sanmaya*, *cinmaya*, and *ānandamaya* — full of eternality, full of knowledge, and full of bliss.

He is always there engaged, completely absorbed in transcendental *līlā*, especially *rāsa-līlā*. Why should He come to this material world? It is not His abode. The material world is the antithesis of His transcendental *sac-cid-ānanda-maya-dhāma*. It is *asat-*, *acit-*, and *nirānanda-maya* — it is temporary and full of ignorance and misery. Why should Krishna come here? What business does He have to conduct here?

He comes because He is *suhṛdaṁ sarva-bhūtānām*, (Bg. 5.29) the only well-wishing friend of all living entities. From time immemorial you have forgotten Krishna and have been under the clutches of *māyā*. But Krishna has not forgotten you. He is your well-wishing friend. He always runs behind you; He never deserts you. He is there in your heart as Paramatma. He also descends to this material world in many incarnations along with His *dhāma* and His associates and He manifests transcendental pastimes. One purpose for His coming is so that His *līlā-kāhāṇīs* will be recorded in books. Then His dear devotees — the *sādhus*, *vaiṣṇavas*, *mahājānas* — will come. They will preach, recite and speak these pastimes. Thereby you will get peace and bliss. Your heart will be cleansed and then you will be able to understand your constitutional position. Krishna is your eternal master and your constitutional position is as His eternal servant. Krishna therefore descends here out of *kṛīḍārtha* — for the purpose of enjoying playful pastimes with His dear devotees, to relish His *līlā-rasa*, the mellow of transcendental *līlā*. Simultaneously He also gives you an opportunity to relish these pastimes. Moreover, He also comes here for *sādhū-saṁrakṣaṇa*, to protect His dear devotees. These are the purposes of Krishna's coming to this material world.

Nanda Maharaja's Vow

Gopāla-campū describes that in the assembly of Nanda Maharaja there were two poets named Snigdha Kantha and Madhu Kantha who would daily sing songs. [*"Snigdha-kaṇṭha"* literally means, "affection-laden voice" and *"madhu-kaṇṭha"* literally means, "honey-laden voice".] One day they started singing the story of how Nandaraj got a son. With the aim of obtaining a son, Nandaraj performed many sacrifices, but still no son was born. The residents of Vrajabhumi, who were all his friends, also took up a vow and offered worship so that Nanda Maharaja could have a son. Still no son was coming. Yasomati, the wife of Nanda Maharaja, became very distressed. She

gave up eating and was always sitting, hanging her head down and shedding tears.

Seeing the condition of his wife, Nanda Maharaja become very distressed and consoled her in various ways. He said, "Whatever is the will of Providence, that will take place."

His wife Yasoda Mata said, "My dear husband, I will tell what I have thought of in my heart. I have performed many sacrifices and have taken up many vows. But I have not performed the *dvādasī-parama-vrata*."

Hearing this, Nanda Maharaja became very happy and said, "Yes, very good. We have not performed this *vrata*. So we must do it."

Nanda Maharaja called his priest. The priest described everything to him about the procedures, rules and regulations to perform this *dvādasī-vrata*.

The Yoginī's Visit

Nanda Maharaja and Yasomati Rani observed the *vrata* for one year. At the end of the *vrata* Nanda Maharaja had a dream. Lord Hari appeared and, being very pleased with Him, said, "Your desire will soon be fulfilled. In every *kalpa* I come as your son, and in this *kalpa* I will also come as your son. I will manifest My babyhood *līlā* in your home. Every day you will see My pastimes and you will be very happy."

Then Nanda Maharaja's sleep broke. It was morning and birds were chirping. He decided to take bath in the Yamuna along with his wife Yasomati, and he took much wealth with him to give in charity. All of the demigods, *munis*, and *ṛṣis* came in the guise of beggars to receive charity from Nanda Maharaja. Nanda Maharaja and Yasomati completed their bath, and then started giving charity. Everyone become very pleased to receive charity from Nanda Maharaja. They all loudly shouted, "Nanda Maharaja *ki jaya!*" and "Yasomati Rani *ki jaya!*"

Then Nanda Maharaja returned home and offered worship to Bhagavan Vishnu. After finishing his daily activities, he came to his assembly and offered respect to worshipable personalities such as his gurus and the *brāhmaṇas*.

Snigdha Kantha's narration continued: Just then the gatekeeper came and informed Nanda Maharaja that a *brahmacārīṇī* had come. Hearing this, he stood up and welcomed them, offering them nice seats. Nanda Maharaja washed their feet and worshiped them. Yasoda Mata began

crying at the feet of that *brahmacārīṇī tapasvī*. The ascetic took Yasoda Mata onto her lap and, putting her hand on Yasoda's head, blessed her, saying, "My dear queen, very soon a nice son will come and take birth." Hearing this, all of the cowherd men and women said, "Nandarani ki jaya!"

When Nanda Maharaja's brother Upananda heard the news he became very joyful and said, "This Gokula forest will be a great place of pilgrimage." Hearing the *brahmacārīṇī's* prophecy, all of the inhabitants of Vrajabhumi became very joyful. They all came and offered *daṇḍavat prañāmas* at the feet of that yogini, *brahmacārīṇī*. They built a cottage for her and she stayed there.

Yasoda's Pregnancy

Snigdha Kantha asked, "My dear brother Madhu Kantha, now tell how Krishna came to the womb of Yasoda Mata." Madhu Kantha then spoke about this confidential truth:

For one year Nanda and his wife observed *dvādasī-vrata*. Then, on the night of the Krishna *pratipat*, the first day of the dark fortnight of the month of Māgha, Nanda Maharaja had a dream. He saw a baby child with a blue complexion moving in the sky, and then he saw a girl with a golden-hued bodily complexion. The two of them entered into Nanda Maharaja's heart. Then they came out of the heart of Nanda Maharaja and entered into the womb of Yasoda Mata.

In this way, Yasoda Mata became pregnant. Hearing this news all of the *gopas* and *gopīs* became very blissful and happy. Every day they had grand festivals on account of Yasoda's pregnancy.

Nanda Maharaja gave much charity to the *brāhmaṇas* and *vaiṣṇavas*. Many persons were coming and going to Nanda's house. Who all of those persons were, no one could say. Among them some demigoddesses were also coming.

After eight months of pregnancy an astrologer told them, "On the eighth day of the dark fortnight of this month of *Bhādra* the child will take birth on a most auspicious *tithi*. When this *Bhādra-kṛṣṇāṣṭamī*, the eighth day of the dark fortnight of the month of *Bhādra* came, the nurse said, "The child will be born today." Immediately a maternity home was prepared and decorated nicely. Flower garlands were hung all over. Gates were also made out of various flowers. Expert nurses came to take care of the mother and child. In the heavenly planets all of the demigods became very joyful. Indradeva was showering rain. On that day

everyone was drowning in an ocean of happiness, for the Supreme Lord was about to take birth.

All of the *gopīs* stayed awake that night. But due to the influence of Krishna's *yoga-māyā* they all fell asleep. When the child took birth, everyone was sleeping. Even Yasoda Mata was asleep. There was no pain in the delivery at all. Without any pain, Yasoda Mata gave birth to Krishna, the Supreme Personality. That child was *putra-ratna*, a son like an invaluable gem.

Mathura and Vrindavan

Exactly at the same time when Yasoda Mata gave birth to Krishna in Vrindavan, in Mathura, in the prison house of Kamsa, Devaki also gave birth to a child. That is described in the tenth canto of the *Bhāgavatam*. Lord Hari appeared in Mathura in a four-handed form. He had a crown on His head, and with his four hands he was holding *śaṅkha*, *cakra*, *gadā*, and *padma* — a conch shell, disk, club and lotus. *Kanaka-kunḍala-karṇa*, on His two ears there were golden earrings, and a bright effulgence was coming out of His body. Although it was a dark and cloudy night, by the effulgence coming from the body of Lord Hari everything was illuminated.

Seeing this wonderful child, Devaki paid obeisances with folded hands and offered prayers. Vasudev immediately took bath. How could he take bath in the prison house? He did so by meditation within his mind, *manasā-snāna*. Also in his mind he observed a grand festival for the birthday of Lord Hari and gave away innumerable cows in charity to the *brāhmaṇas* and *vaiṣṇavas*. Like Devaki, he also offered prayers to Lord Narayan. Then Narayan told him, "Immediately take Me to Vraja-Gokula and put Me on the lap of Yasoda Mata."

Hearing this, Vasudev was very, very happy. By the wonderful will of Lord Hari, those who were guarding the prison all fell asleep. All of the strong iron doors and shackles opened and Vasudev was free to leave. Exactly at the same time when Vasudev was leaving the prison of Kamsa, Yasoda Mata gave birth to a second child, a daughter.

When Vasudev came to the bank of the Yamuna he saw there was a great flood. The water was very high and all of the land was inundated. He thought, "How can I cross?" Just then Vasudev saw Mahamaya in the form of a she-jackal crossing the Yamuna. So Vasudev followed her.

Finally he came to the quarters of Nanda Maharaja. There he put his son on the lap of Yasoda Mata and took Yasoda's daughter with him.

Born in Two Places

Hearing this, Snigdha Kantha said, “What is this? Yasoda Mata gave birth to one son and one daughter, and Vasudev took the daughter. What happened to the son?”

Madhu Kantha said, “This is a very confidential matter. Yasoda Mata’s daughter was *sākṣāt-yogamāyā*. By her potency, Yogamaya kept the son of Nanda hidden, and Vasudev could not see Him. He only saw the daughter.”

The son of Nanda and Yasoda is *svayam bhagavān*, the original Supreme Personality of Godhead — *ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam* (Bhāg. 1.3.28). *Nanda-nandana kṛṣṇa, yaśodā-nanda-nandana kṛṣṇa* is *svayam bhagavān*, and all *avatāras* are His plenary portions or portions of His plenary portions — *aṁsa* and *kalā*.

From the womb of Devaki came the four-handed form Vāsudev, who is a *prābhava-prakāśa* of Krishna. Krishna has two types of expansions, *prābhava-prakāśa* and *vaibhava-prakāśa*.

When *svayam bhagavān* Krishna comes, all of His portions and portions of portions, *aṁsa* and *kalā*, all come within Him. The son of Vasudev is Vāsudev, a four-handed form of the Lord. Vāsudev is a plenary portion of Krishna. So when Vasudev put his son on the lap of Yasoda, that Vāsudev entered

into the child Krishna who was already lying there. Just as all rivers flow down to enter into the ocean, similarly all the plenary portions and portions of the plenary portions of the Lord all come and enter into the original Lord. By the activity of Yogamaya, Vasudev could not understand all of these things.

In the *Hari-varṇa* (2.4.11) it is described how Lord Hari simultaneously took birth in two places:

*garbha kālē tv asaṁpūrṇe aṣṭame māsi te striyau
devakī ca yaśodā ca suṣubāte samam tadā*

In the eighth month of pregnancy, which is considered *asaṁpūrṇa*, incomplete, Yasoda and Devaki both gave birth at the same time.

Just after that, Yasoda gave birth to a daughter, Yogamaya. Mahamaya is a portion of Yogamaya, and she was thus also there. Vasudev took away this Mahamaya and handed her over to Kamsa, while Yogamaya stayed, hidden, in Vrajabhumi. In this way it was declared that the eighth child was a daughter, not a son. Kamsa was cheated.

Yasoda’s Joy

Madhu Kantha then said, “When Yasoda Mata gave birth to Krishna, all were asleep. Everyone slept through the whole night. Then in the morning, Lord Hari started crying. *Kwaaa! Kwaaa! Kwaaa!* Everyone woke up. Yasomati also woke and saw her nice son.

Seeing her wonderful, very beautiful son, mother Yasoda completely drowned in the ocean of blissfulness. She couldn’t think what to do. She was shedding tears of bliss and love. From her breast, milk was flowing. The newborn child was there in her lap and Yasoda was very blissfully looking at Him.

Yasoda Mata’s voice was faltering in joy. She could not speak anything, and was simply shedding tears of love. Up until that day she had only looked at the sons of others. Today she was looking at her own son. Tears poured from her eyes and milk flowed from her breasts. Her whole sari became completely soaked. Again and again Yasoda Mata looked at the beautiful lotus-like, moon-like face of her son. All the nurses, *gopas*, and *gopīs* awoke, hearing the crying sound of the newborn child. Everyone came and said, “Oh, it is not a daughter, it is a son! ❀

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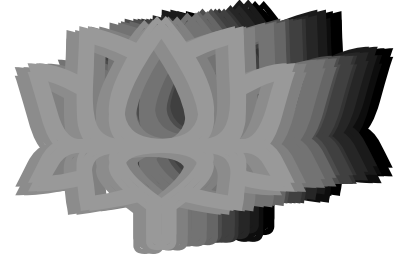
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BEHAVIOR OF A SADHAKA

ŚRĪMAD BHĀGAVATAM 3.29.18

TRANSLATION AND COMMENTARY BY

HIS DIVINE GRACE A.C.
BHAKTIVEDANTA SWAMI PRABHUPADA

*ādhyātmikānuśravaṇān nāma-saṅkīrtanāc ca me
ārjavenārya-saṅgena nirahaṅkriyayā tathā*

A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

PURPORT

In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so

that he may actually make advancement.

There are eighteen qualifications mentioned in *Bhagavad-gītā*, one of which is simplicity. One should be without pride, one should not demand unnecessary respect from others, and one should be nonviolent — *amānitvam*, *adamhītvam*, *ahimsā*. One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in *Bhagavad-gītā* as well. One should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the *ācārya* and should be assimilated.

It is especially mentioned here, *nāma-saṅkīrtanāc ca*: one should chant the holy names of the Lord — *hare kṛṣṇa*, *hare kṛṣṇa*, *kṛṣṇa kṛṣṇa*, *hare hare* | *hare rāma*, *hare rāma*, *rāma rāma*, *hare hare* — either individually or with others. Lord Chaitanya has given special stress that the basic principle of spiritual advancement is to chant these holy names of the Lord. Another word used here is *ārjavena*, meaning “without diplomacy.” A devotee should not make plans out of self-interest. Of course, preachers, under proper guidance, sometimes have to make some plan for execution of the mission of the Lord. But regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life.

Another word is *ārya*. *Āryans* are persons who are advancing in both knowledge of Krishna consciousness as well as in material

BEHAVIOR OF A SADHAKA *continued*

prosperity. Association with persons who are not spiritually advanced is forbidden. Lord Chaitanya advised, *asat-saṅga-tyāga*: one should avoid persons who are attached to the temporary. *Asat* is one who is not a devotee of the Lord or who is too materially attached, who is too attached to women or enjoyable material things. Such a person, according to *vaiṣṇava* philosophy, is a *persona non grata*.

A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although spiritually very advanced, he will always remain meek and humble, as Kaviraj Goswami and all the other *vaiṣṇavas* have taught us by personal example. Chaitanya Mahaprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life. ❀

CROOKED DISCIPLES

SRILA GOUR GOVINDA SWAMI

Once a guru went to the house of one of his disciples. The disciple prepared nice food, and after the guru had eaten, the disciple wanted to show his *guru-bhakti*. In Ayurveda the *haritakī* fruit is recommended for good digestion, so the disciple came with *haritakī* for his guru. The guru said, “All right. Remove the unnecessary things and give me the necessary part.” That disciple was a speculator, a crooked person. He thought, “Oh, the outer portion of the *haritakī* is unnecessary and the inner portion is necessary.” So he threw away the outer skin and gave the inner portion, the hard seed, to the guru. But with *haritakī* the outer skin is necessary and the inner portion is thrown away. That disciple did the opposite because he was a speculator — *bhāravāhī*, *sāragrahi nāhiñ* — he always accepted the unnecessary things that are not the essence. His guru could not enjoy the *haritakī*. “You are such a unintelligent fellow,” he said. “Don’t you know? The inner portion, the hard nut of *haritakī*, is unnecessary. The outer portion, the skin, is necessary.”

Incurable

The next day, after the guru had eaten, that so-called disciple brought some cardamom. Remembering the previous day’s event, he thought, “Oh, the guru has taught that this inner portion is unnecessary and this outer portion is neces-

sary.” So he threw away the inner portion of the cardamom and offered the outer skin to the guru. But with cardamom, the seed is necessary and the skin is useless. That means that those who are *kapaṭi*, crooked persons, only speculate. They will not accept anything as it is. Therefore the *mahājanas* have said that one who is very serious and eager to achieve perfection in his human birth, that is *kṛṣṇa-bhakti*, should cultivate simplicity. Simplicity is *vaiṣṇavism*. Those who are real *vaiṣṇavas* are simple by nature. *Kāpaṭya*, crookedness, is a great hindrance on this path of perfection. It is a sort of disease. And because a crooked person becomes envious towards the doctor who has come to cure him, his disease is incurable. In *Bhakti-sandarbhā*, Jiva Goswami has said that there are many such persons who pretend to be devoted, but inside their heart there is great crookedness. Outwardly they pay *daṇḍavats*, falling down like a rod from a great distance, as if they are very humble. Yet they criticize sadhu, *ācārya* and gurus. They may even offer worship, but actually they have no respect at all. They are very keen to find out the faults of the sadhu. Such persons take to *karma*, *jñāna*, *yoga*, *tapasya*, *tyāga* and *nīti* — fruitive activities, speculative knowledge, penance, renunciation and morality. Externally they practise these things and pose as if they are of very high moral character, but actually their hearts are very hard.

Unreal Shelter

Those persons who leave the bona fide guru and go elsewhere, due to crookedness cannot be delivered. In *Skanda Purāṇa* it is said, *bhūmau skhalitapādānām*, *bhūmir evāvalambanam* — “If your feet slip up from the ground, only that same ground can give you shelter.” Similarly, if you have slipped up from the lotus feet of a bona fide guru, only that guru can give you shelter. A crooked person, who pretends to be a humble follower of the guru, will leave that guru and go somewhere else to take shelter. But he should understand that no one can give him shelter. It may seem that some one may give him shelter, but that is not real shelter at all because he cannot make any advancement there. Rather, for his offense he will definitely fall down and go to hell. If he does not come back to his guru and beg to be excused, his offense cannot be destroyed or counteracted. If he is really an intelligent, simple-hearted person, he will understand this and come back. Unless he comes back, he must be

entrapped by this crookedness. In this way, Jiva Goswami has discussed *kāpaṭya* in his *Bhakti-sandarbha*, and how it is a great stumbling block on the path of devotional service.

Stool of a Hog

Śāstra, *sadhus* and *mahājanas* have all warned us about *kāpaṭya*. But still you will find this crookedness going on in the *vaiṣṇava* community. Why is it that people do not become simple? It is because they are running after name, fame and prestige. Our *vaiṣṇava ācāryas* have said, *vaiṣṇava pratiṣṭhā*, *śukarera viṣṭhā*, such fame is the stool of a hog. A real *vaiṣṇava* will never run after it. But all are running after this by cultivating crookedness. “How can I get *lābha*, *pūjā* and *pratiṣṭhā*? How can I get worship from others and occupy a superior position?” Those who think in this way cannot understand that an incurable disease has infected them. They have given up *kanaka* and *kāminī*, wealth and women, but they have not given up this *pratiṣṭhā*, the desire for worldly reputation. ❀

THE ACTIVITIES OF SRINIVAS ACARYA

FROM KARNANANDA

Srinivas Acarya's grandson was the Gauḍīya ācārya Subala-chandra. Yadunandan Das Thakur was a disciple of Subala-chandra. Yadunandan Das appeared in a family of Ayurvedic doctors in the mid to late 1500s.

Yadunandan Das revealed a little about himself in his book Karṇānanda (2.35):

dīna yadunandana vaidya dāsa nāma tāra
mālihāṭi grāme sthiti premahīna chāra

I, the wretched doctor named Yadunandan Das, have no devotion. My birthplace is Malihati.

Malihati, also known as Meleti, is a village south of Katwa in Bengal.

*Aside from being a doctor, Yadunandan Das was also a great poet and a Sanskrit scholar. He composed many *vaiṣṇava* songs, and he also wrote Bengali verse translations of many important Gauḍīya books, including Srila Rupa Goswami's *Vidagdha-mādhava*, *Krishnadas Kaviraj Goswami's Govinda-līlāmṛta*, and *Bilvamangala Thakur's Kṛṣṇa-karṇāmṛta*.*

Karṇānanda (bliss for the ears) contains seven chapters. It is said that Srinivas Acarya's daughter Hemlata Thakurani personally gave the title to the book. Karṇānanda is a famous book

*of *vaiṣṇava* history, mostly focusing on the life and teachings of Srila Srinivas Acarya Prabhu. It also includes excerpts from the life of Ramachandra Kaviraj as well as many philosophical conclusions of the Six Goswamis. Karnananda is similar in subject matter to the book *Prema-vilas*, but it is considered superior in terms of its poetic language, its philosophical content, and especially its historical accuracy. Srila Yadunandan Acarya completed it in 1529 śakābda [1608 A.D.]. The following excerpt from the first chapter of that book describes something about the daily activities of Srinivas and his associates.*

When Srinivas Acarya Prabhu established himself at Yajigram, all of his *vaiṣṇava* followers would come and meet together daily. They all listened to Prabhu's ecstatic discourses on love and devotion. In this way Srinivas helped them to destroy their disease-like attachments to knowledge and fruitive activities. Like this their ecstatic *prema* continued for some days. Full of *bhāva*, they floated in the juice of love of Krishna.

At the earnest request of the *vaiṣṇavas*, Srinivas married. After some time he accepted a second wife.

The devotees were constantly reading and hearing books such as *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava*, *Lalita-mādhava*, *Hari-bhakti-vilāsa*, *Bṛhad-bhāgavatāmṛta*, *Laghubhāgavatāmṛta*, *Daśama-ṭippanī*, *Daśama-carita*, *Mathurā-Māhātmya*, *Stavāvalī*, *Haṁsadūta*, *Uddhava-sandēśa*, *Ṣaṭ-sandarbha*, *Vaiṣṇava-toṣaṇī*, and the tenth canto of *Śrīmad Bhāgavatam*. They systematically sang and recited all of these books. They were hearing and reading *Muktā-caritra*, *Kṛṣṇa-karṇāmṛta*, *Brahma-saṁhitā*, *Gopī-premāmṛta*, and *Mādhava-mahotsava*, etc. I know of the names of hundreds and thousands of books that they were continuously reading.

Hearing and reading these books, all of the *vaiṣṇavas* remained submerged in the nectarean ocean of love of God throughout the day and night. Each day they would spend one *prahāra* (three hours) chanting a fixed number of the holy names, and another *prahāra* they would spend reading all of these books. Two hours daily they spent

performing *kīrtana* of the names of Sri Sri Radha-Krishna, Govinda etc. In great ecstasy they sang the songs of Candidas and Vidyapati, as well as Gita-govinda and the plays written by Ramananda Ray.

In the evening, in the association of confidential devotees, Srinivasa Acarya Prabhu would sing songs and give teachings on the various pastimes of Krishna, such as the *rāsa-līlā*, as well as the science of bhakti and the happiness of *kṛṣṇa-prema*.

During the day he would worship *śālagrāma-śilā* and sprinkle water on *tulasī* with great devotion.

He was always absorbed in meditation on the mantra and the names of Radha-Krishna, and remembering Their pastimes. Sometimes he would shout the names of Rupa and Sanatana. He would call out for Sri Gopal Bhatt a and bitterly lament.

rādhā-kṛṣṇa kuṇḍa bali kṣaṇe murcchā jāya
giri govardhana bali kare hāya hāya

He was fainting at every moment while calling out “Radha Kund, Syama Kunda! Ha, ha Giri Govardhan!

ei rūpe rātri dine premānande jāya
premāmṛta āsvādāye ānanda hiyāya

In this way he spent day and night immersed in devotional ecstasy. Relishing the nectar of love of God, he was immersed in ocean of happiness.

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sukṛti bāsāye bhāla duṣkṛti hāsāya
ebe sei loka sabe ānande bhāsāya

Religious persons swam in the ocean of pleasure observing his activities, while the impious laughed at him. In this way he brought everyone happiness.

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CRAZE FOR GAUDY BAUBLES

SRILA BHAKTISIDDHANTA

SARASWATI THAKUR PRABHUPADA

There exists a genuine aesthetic principle that is distortedly reflected in the aesthetic enterprises of this mundane world. But materialistic thinkers are repugnant to giving this genuine principle any serious consideration, and this repugnance is due to the craze for the gaudy baubles and trinkets of this world. This infatuated reliance on the unwholesome counterfeit of material aesthetics causes the materialistic thinkers to condemn the spiritual aesthetic without even a fair hearing. And this condemnation further perpetuates our degrading thralldom to the counterfeit version. All of the so-called wealth of mundane fine arts make their appeal to the sensuous nature of man and prompts ultimately to animality of the gross and subtle varieties. The finest songs of this world, says Shelley, are those that tell of saddest thoughts, pointing to the hollowness of the sensuality. But this consolation is only a passing ray. As a matter of fact the song that does not portray new vanities, stirs no emotion. ❀

— Sri Chaitanya's Teachings, page 492-493

SERVICE FOREMOST

FROM THE LIFE OF SRILA BHAKTISIDDHANTA
SARASWATI THAKUR

Sevonmukhe, serving attitude, was foremost. Our *guru-mahārāja* did not allow us to read much, even of the lower types of scriptures dealing with general *sādhana* or practices, what to speak of the higher books. Rather, we were expected to actually follow those practices by hearing from the proper source and practicing accordingly whatever was instructed from there.

— Remembrance by Sri Srimad Bhakti Raksaka Sridhara Deva Goswami



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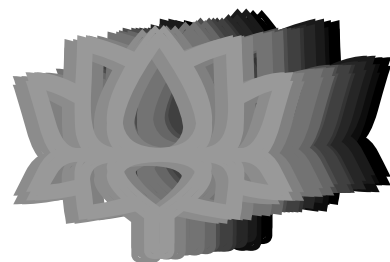
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MONEY AND PREACHING

Money that can help in spreading the Krishna consciousness movement is not a part of the material world, and we should not give it up, thinking that it is material. Srila Rupa Goswami advises:

*anāsaktasya viṣayān yathārham upayujjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

“When one is not attached to anything, but at the same time accepts everything in relation to Krishna, one is rightly situated above possessiveness.” (*Bhakti-rasāmṛta-sindhu* 1.2.255) Money is undoubtedly coming in great quantities, but we should not be attached to this money for sense gratification; every cent should be spent for spreading the Krishna consciousness movement, not for sense gratification. There is danger for a preacher when he receives great quantities of money, for as soon as he spends even a single cent of the collection for his personal sense gratification, he becomes a fallen victim. The preachers of the Krishna consciousness movement should be extremely careful not to misuse the immense quantities of money needed to spread this movement. Let us not make this money the cause of our distress; it should be used for Krishna, and that will cause our eternal happiness. Money is Lakshmi, or the goddess of fortune, the companion of Narayan. Lakshmi must always remain with Narayan, and then there need be no fear of degradation. ❀

— From the purport to *Bhag.* 7.13.32

INTERNAL WORMS

FROM THE LIFE OF SRILA
BHAKTISIDDHANTA SARASWATI
THAKUR PRABHUPADA



Once, the editor of Ananda Bazaar Patrika, a daily newspaper of Calcutta, said to Srila Bhaktisiddhanta Saraswati Thakur, “I see that there are many hypocrites in your mission, people who are not very sincere. What they say and what they do are not the same. Why don’t you put them out? Let them go home and get married or something. Why keep them in your *maṭha*?”

Srila Saraswati Thakur replied, “What is a better place than this *maṭha*? Is there any better place to save them? Here they may be good or bad, but if their fortune will allow, they will become good. If not, what can I do? Is there any better place? No, there isn’t.”

On another occasion the headmaster of the Thakur Bhaktivinod Institute asked Srila Saraswati Thakur, “So many devotees have given up everything, are staying in the *maṭha*, and are engaged in devotional service. Why don’t they improve to the advanced stage?” Saraswati Thakur answered, “They have internal worms. They are being eaten up by worms inside. They are taking food but are not getting nourishment because of worms. They are engaging in devotional service, but the advancement is eaten by material desires and secret bad behaviour. So they become weak.”

— Remembrance by Sripad Jatisekhar Das, disciple of Srila Bhaktisiddhanta Saraswati; from the upcoming biography of Srila Bhaktisiddhanta by Sri Srimad Bhaktivikash Swami.

THE BRAHMACHARI AND THE CHASTE WIFE

ADAPTED FROM THE NṚSĪMHA PURĀṆA

As there are eighteen mahā-purāṇas, major purāṇas, similarly there are also eighteen minor purāṇas, also known as upa-purāṇas. The Nṛsīṃha or Narasīṃha Purāṇa is an upa-purāṇa, but since it focuses on devotion to Vishnu, Nṛsīṃha Purāṇa is considered to be in the mode of goodness.

Nṛsīṃha Purāṇa is a standard reference that has been cited by many of our previous ācāryas. The famous prayer from the Nṛsīṃha Purāṇa that begins with the words, “namas te nara-sīṃhāya prahlādāhlāda-dāyine” is quoted by Krishnadas Kaviraj Goswami in his Śrī Caitanya-caritāmṛta [antya 16.52-53].

The following story from Nṛsīṃha Purāṇa, chapter thirteen, illustrates the negative effects of pride and the power of a chaste lady.

Special Power

There was once a righteous *brāhmaṇa* named Kasyapa. He had mastered all of the scriptures and was expert in explaining them. Disinclined to performing another's duty, he was daily absorbed in the worship of Lord Narasimha and was always engaged in performing *yajña*. Every morning and evening he would offer oblations into the sacred fire and he would always show proper hospitality to the *brāhmaṇas* and guests at his residence.

His wife was named Savitri. She was a high-minded lady, was honored for her virtue, and she led a spotless life in service to her husband. Due to her chastity and devotion she was endowed with the power of knowing things beyond the range of the senses.

Great Brahmacari

There was also a wise *brāhmaṇa* named Yajnarharman living in the land of Koshala. He had a devoted and religious wife named Rohini who was endowed with all auspicious features and an unblemished character. After some time Rohini gave birth to a son. Yajnarharman performed all of the recommended purificatory ceremonies for his son as described in the Vedas. The boy was named Devasharman. When he was eight years old his father performed his sacred thread ceremony and engaged him in study of the Vedas. After Devasharman had mastered the Vedas his father died.

At the death of Yajnarharman, both the son and the mother were grief-stricken. Devasharman performed the funeral ceremonies for his father according to the instructions of saintly persons, and then he decided to travel to different places of pilgrimage. Devasharman's fame as a great *brahmacārī* gradually spread far and wide. He had no residence and was always wandering from one place to another. Maintaining himself by begging alms, he was always chanting Vedic mantras and performing sacrifices. Meanwhile, with her husband dead and her only son living as an ascetic, Devasharman's mother Rohini had no means of support and was suffering terribly.

Burnt to Ashes

In the course of his wanderings, one day Devasharman came to the bank of a river, where he took bath. Spreading his cloth on the ground to dry, he sat in meditation. Just then, a crow and a crane came and suddenly flew away with his cloth. Seeing this, Devasharman became angry and shouted abuses at them. The birds then dropped the cloth on the ground, passed stool on it, and flew away. Devasharman looked at them with wrath, and immediately the birds burned to ashes. Surprised to see this, Devasharman concluded that there was no one in the world equal to him in penance.

Proud of the strength of his austerity, Devasharman left the river to seek alms at a nearby village. He came to the house where the devoted wife Savitri and her husband Kasyapa lived. Devasharman came to their door and requested Savitri to give him alms. However, Savitri was just then serving her husband his mid-day meal. Although she saw Devasharman at the door, she remained silent and attentive to her husband. After her husband had eaten, she washed his feet with warm water. Only then did she come forward to offer alms to the *brahmacārī*.

Having been made to wait for so long, Devasharman was very angry. He glared at the devoted housewife again and again with red-hot eyes. Seeing his conduct, Savitri laughed and said, “O furious sage! I am not the crow or the crane that fell down dead on the bank of the river by the strength of your anger. If you want to accept alms from me you will have to behave properly.”

Collecting the alms given by Savitri, Devasharman quietly left that place. Walking back to the river, he again and again thought in his mind, “How it was that she had come to know of the death of the crow and the crane?” Leaving his begging bowl by the river,

Devasharman returned to the village. After the devoted Savitri had finished her meal and her husband had gone out, the *brahmacārī* came to her residence and said, “O blessed woman, please tell me how you acquired this mystic power of knowing things beyond the senses?”

Sagacious Advice

That virtuous and devoted woman Savitri replied, “O *brāhmaṇa*, please listen attentively to the answer to this question. The mystic power that I possess is the result of careful and consistent observance of the prescribed duties of a chaste wife. Service to one’s husband is the established duty of women. O high-minded one, I have always followed that duty. Indeed, I know nothing else. I have acquired this power because day and night, without questioning, I have given complete satisfaction to my husband, waiting upon him with love and devotion.

“If you are interested to listen, I will tell you something else. Your father was a *brāhmaṇa* who lived on alms. You took lessons from him on the Vedas. When he died you performed his funeral ceremonies. Then, ignoring your aged and widowed mother, you came here. That poor wretched woman is now without any support while your sole interest is only to feed yourself! Your mother bore you in her womb. After you were born she nurtured you and brought you up with all love and affection. She did everything for you including cleaning your stool. You have deserted her and have been practicing austerities in the forest. O *brāhmaṇa*, aren’t you ashamed? What do you hope to gain by wandering about in the forest?

“Because of the suffering of your mother a bad odor is coming from your mouth. Whatever strength and power you have is only due to your father, who performed various *samskāras* in your life.

“O evil-minded sinner! Just recently, for no reason, you have burnt to death two innocent birds. As a result of this all of your sacred baths, your visits to different holy places, and all your meditation and sacrifices have been in vain. O *brāhmaṇa*, that person who sees their mother in a poor and wretched condition lives in vain, whereas he who is full of regard for his mother and who always protects her with devotion gets all rewards in this world and hereafter.

“You should immediately go to your mother and save her life. Her protection is your highest penance. Give up your anger, for it destroys all merits accumulated in this world and in the next. You should atone for the sin of killing the birds. O *brahmacārī*, what I have spoken to you is correct. If you are interested in ultimate happiness you should follow my advice.”

Having thus advised the son of the *brāhmaṇa*, the devoted wife fell silent.

Devasharman then said to Savitri, “O blessed lady, please forgive me for the harm I have done to you by looking at you in anger. You have told me what is good for me. O righteous lady, after returning to take care of my mother, what duties shall I perform to attain the supreme goal?”

Tridandi Sannyasa

The devoted wife Savitri replied, “Listen carefully. I shall now tell you the duties that you have to perform. You should maintain your mother by begging, and you should also perform the prescribed atonement for the sin of killing the two birds.

“In the land of Kosala there is a girl born in a *brāhmaṇa* family who is destined to be your wife. When you return home her father will offer her to you. You should accept her at that time. She will give birth to a baby boy who will perpetuate your family.

*punar-mṛtāyām bhāryāyām bhavitā tvam tridaṇḍakāḥ
sa yaty āśrama dharmena yathoktyānuṣṭhitena ca
narasimha-prasādena vaiṣṇavaṁ padapāpsyasi*

“With the passing away of your wife you should take up the order of *tridaṇḍi-sannyāsa*. Provided you sincerely follow the disciplines of the *sannyāsa āśrama*, then by the grace of Lord Narasimhadeva you will certainly attain the abode of Lord Vishnu.

“Because you have inquired from me I have prophesized all of these things. If you do not have faith in my words then you may do as you like.”

The *brāhmaṇa* Devasharman said, “O devoted wife, I will immediately return to take care of my mother. O auspicious one, when I reach there I will do everything according to your advice.”

Having said this, Devasharman at once started for his home. There, free from anger and delusion, he maintained his mother with all

care. He got married and was blessed with a son. When his wife passed away he took up the life of a wandering mendicant. He treated pebbles, stones, and gold on an equal level and by the grace of Lord Narasimhadeva he attained the spiritual abode of the Lord.

• • •

One may ask how it was that the *brahmacārī* was obliged to maintain his aged mother? Since he had devoted himself to religious pursuits and was strictly following the vows of *brahmacarya*, would he not be free from this obligation as per the following injunction of *Śrīmad Bhāgavatam* 11.5.41?

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam*

Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives, and members of human society.

It should be noted, however, that this injunction of the *Bhāgavatam* applies only to those persons who have taken full shelter of the Lord. Although the *brahmacārī* Devasharman appeared to be living a highly pious life, his activities were still on the mate-

rial platform. His objective was material piety through performing religious activities and visiting places of pilgrimage. He had not left home in pursuit of the Supreme Lord, nor had he sought out the association of transcendentalists, nor had he taken shelter of a bonafide spiritual master. Although he considered himself to be free from obligations to this world, because his pursuits were only external it was improper for him to abandon his religious mother.

Since his activities were still on the material platform, the only fruit he received from them was an increase in his false prestige. This pride developed into anger, which then impelled him to kill the two birds.

Devasharman had some faith in pious religious activities, thus he had *karma-adhikāra*, or qualification for acting according to the Vedic system of religiosity. But he did not have faith in surrendering to the Lord, thus he was devoid of *bhakti-adhikāra*, or qualification for performing *kṛṣṇa-bhakti*. If those possessing *karma-adhikāra* do not follow the principles of *varṇāśrama-dharma* then they become implicated in sin. For this reason the chaste and omniscient housewife advised him to return home.

Krishna has instructed Uddhava (11.20.9):

*tāvat karmāṇi kuroṁi na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate*

As long as one is not detached from fruitive activity and material enjoyment, and as long as one has no faith in devotion to Krishna, beginning with the process of hearing and chanting His glories, one has to act according to the religious principles of karma or *varṇāśrama*.

In the next chapter of the eleventh canto Krishna again says (11.21.2):

*sve sve 'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād ubhayaor eṣa niścayaḥ*

Being fixed in the position for which one is qualified is virtuous. The opposite, accepting a position for which one is unqualified, is irresponsible and is considered impious. This is the definite conclusion.

By acting according to his position in the Vedic system of *varṇāśrama dharma*, Devasharman gradually developed genuine detachment. He then took to the order of *sannyāsa* and in the end achieved the spiritual abode of the Lord.

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तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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A STREET SWEEPER'S BEAUTY

TRANSLATION AND PURPORT TO

ŚRĪMAD BHAGAVATAM 1.10.16

HIS DIVINE GRACE

A.C. BHAKTIVEDANT A SWAMI
PRABHUPADA

*prāsāda-śikharārūḍhāḥ kuru-nāryo didṛkṣayā
vaṁṣuḥ kusumaiḥ kṛṣṇa prema-vṛīḍā-smitekṣaṇāḥ*

Out of a loving desire to see the Lord, the royal ladies of the Kurus got up on top of the palace, and smiling with affection and shyness, they showered flowers upon the Lord.

PURPORT

Shyness is a particular extra-natural beauty of the fair sex, and it commands respect from the opposite sex. This custom was observed even during the days of the *Mahābhārata*, i.e., more than five thousand years ago. It is only the less intelligent persons not well versed in the history of the world who say that observance of separation of female from male is an introduction of the Mohammedan period in India. This incident from the *Mahābhārata* period proves definitely that the ladies of the palace observed strict *pardā* (restricted association with men), and instead of coming down in the open air where Lord Krishna and others were assembled, the ladies of the palace went up on the top of the palace and from there paid their respects to Lord Krishna by showers of flowers. It is definitely stated here that the ladies were smiling there on the top of the palace, checked by shyness. This shyness is a gift of nature to the fair

sex, and it enhances their beauty and prestige, even if they are of a less important family or even if they are less attractive. We have practical experience of this fact. A sweeper woman commanded the respect of many respectable gentlemen simply by manifesting a lady's shyness. Half-naked ladies in the street do not command any respect, but a shy sweeper's wife commands respect from all.

Human civilization, as conceived of by the sages of India, is to help one free oneself from the clutches of illusion. The material beauty of a woman is an illusion because actually the body is made of earth, water, fire, air, etc. But because there is the association of the living spark with matter, it appears to be beautiful. An earthen doll attracts no one, even if it is most perfectly prepared to attract the attention of others. The dead body has no beauty because no one will accept the dead body of a so-called beautiful woman. Therefore, the conclusion is that the spirit spark is beautiful, and because of the soul's beauty one is attracted by the beauty of the outward body. The Vedic wisdom, therefore, forbids us to be attracted by false beauty. But because we are now in the darkness of ignorance, the Vedic civilization allows very restricted mixing of woman and man. They say that the woman is considered to be the fire, and the man is considered to be the butter. Butter must melt in association with fire, and therefore they may be brought together only when necessary. And shyness is a check to the unrestricted mixing. It is nature's gift, and it must be utilized.

From Srila Prabhupada's Life

Bhishmadev stressed the importance of shyness in women, *lajjā*. If you break that shyness then there will be disaster — it is a natural control valve. Woman's shyness is one kind of beauty. And we have practical experience in our life of how it commands respect:

Once my friend and neighbor Dinanath Mishra came. We were sitting in the corridor of our house. At that time one sweeper woman wanted to come in, but she was very shy. She was standing and waiting with a covering on her head. Although she had a broomstick and a bucket, she was waiting because we were sitting in her way. She was feeling too shy to enter the house. So we decided to move so that she could come. This example is given. She is a maidservant or sweeper — not very respectable — but on account of her shyness we had to welcome, "Yes, we are moving. You come in." Just see. This is psychology. Therefore at his dying stage Bhishmadev stressed that a woman's shyness is the control valve. If their shyness is broken then it will create disaster:

— Srila Prabhupada's lecture on *Śrīmad-Bhāgavatam* 5.6.4., Vrindavan, 26 November 1976.

THE STORY OF UPAMANYU

SRILA GOUR GOVINDA SWAMI

In Mahabharata there is the episode of the *muni* named Dhaumya who had a *brahmacari* disciple named Upamanyu. The guru ordered the disciple, "Upamanyu, take care of my cows. This is your *sevā*." So Upamanyu was taking care of the cows. Early in the morning he would get up, perform *maṅgalārātri*, and take the cows to the jungle, then he would return in the evening and offer *daṇḍavats* to his guru. After a few days, Dhaumya saw that Upamanyu was getting fat. He told him, "Upamanyu, you're getting fat! Are you eating something?"

With folded hands, Upamanyu said: "Bhagavan, I collect some *bhikṣā*, alms. I go to four or five houses, beg some food, *mādhukarī*, and eat it."

"Who told you to do this thing? Have you taken my permission? Why are you doing this if I have not given permission? You must not do this any more. When you go to collect *bhikṣā* you should give it to me, as it belongs to me. It is not yours. How can you accept it?"

"I agree. What you have said, I'll do."

From then on, every day he would collect *bhikṣā* and would give it to his guru. A few evenings later, as he was paying obeisances, the guru again said to Upamanyu, "You have given the *bhikṣā* you have been collecting to me. Still I see that you are getting fat. Are you eating something?"

"Gurudeva, the first time I go to collect *bhikṣā*, whatever I collect I give you everything, and the second time I go, whatever I get I keep."

"That is not good. If you do like this you'll develop greed. I have not told you to do this thing. Why are you doing it? Stop it. You cannot do it."

"Yes. I won't do that. I accept."

Again after a few days, in the evening the guru observed:

"Upamanyu, I have forbidden you to accept *bhikṣā* for yourself, and instructed you to give it all to me. You are giving me but still you are getting fat. Are you eating something?"

"Yes, Gurudev. I drink some of the cow's milk."

"Huh? You drink some milk from the cows? Who told you to do that? No, you should not do that. It is not your duty. Stop it."

"Yes, Gurudeva. I won't do it any more."

He accepted what his guru said and he stopped that activity. A few days passed. Then one evening the guru said:

"My dear Upamanyu, I have forbidden you to accept any *bhikṣā* for yourself, and you are giving me everything. I forbade you to drink the milk of the cows, and I think you are following that. Yet still I see that you are becoming fat. Are you eating something?"

"Yes, Gurudeva. When the calves drink milk, some foam is there over their mouths and I lick that."

"Huh? Why are you doing this? Who told you to do this? The cows are very merciful and affectionate to you, so they'll give you more foam. Then you'll become much fatter. No, stop it! You can't do it."

"Yes, Gurudeva. I will not do it"

So strict! The guru stopped everything.

You are always thinking, "Oh what is this *guru-sevā*? I cannot do it. Better to perform *māyā-sevā*." Isn't it?

However, whatever his guru said, Upamanyu accepted. He did not violate the instruction of his guru. One day he was very hungry. He could not tolerate the hunger. What to do? His guru had stopped everything. He had nothing to eat. He thought, "How can I serve my guru? I am so hungry! If my body fails then I won't be able to move. How can I serve my guru?"

He then took some leaves of an *arka* bush, which are poisonous. He ate them and at once became blind. Then he fell into a deep dark well. That evening he could not return to his guru's *āśrama* with the cows. When the guru noticed that Upamanyu had not returned he wondered what had happened to him. The guru was thinking deeply of his disciple.

Guru has affection for his disciple, although outwardly he is very heavy. That is *sādhū*. He is like a coconut — outwardly very hard but inside very soft. So the guru thought, "Upamanyu has not returned today. Because I stopped his eating, he became very distressed. Therefore he has not returned" He took a few disciples with him and went to the jungle to search for Upamanyu, loudly calling: "Upamanyu, where are you?"

From inside the well where he had fallen, Upamanyu shouted: "Gurudeva, I am here. I have fallen into a deep, dark well." The guru went there and saw that Upamanyu had become blind from eating those poisonous leaves.

He told Upamanyu: "Offer prayers to the Asvinikumaras. They'll give you back your eyesight."

Upamanyu offered prayers to them and they came, gave him a cake, and said, "Upamanyu! Take this cake and eat it. You will then get your eyesight back."

"No, I cannot eat it without my guru's permission."

"There is no harm. Previously when your guru offered prayers to us we gave him one such cake and he ate it. Your guru has done it, so you can also do."

"No, no. Please excuse me. I cannot imitate my guru. My guru may do that, but I cannot. I cannot imitate him. Without the permission of my guru I cannot eat."

They saw his *guru-bhakti* and were very pleased with him, so they gave him their blessings, "All of your teeth will become golden, and you will have very nice eyesight. You will develop transcendental vision."

Upamanyu got out of the well and offered *daṇḍavat-praṇāms* to his guru, who told him, "You have passed the test successfully. You have all my blessings."

Obtaining the blessings and mercy of his gurudeva, Upamanyu developed pure *kṛṣṇa-bhakti*. All Vedic *tattva*, *śikṣā*, and *jñāna* — truth, learning, and knowledge — became manifest to him.

*mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam*

This is *guru-kṛpā*. If you get the mercy of guru, it is so powerful that even if you are dumb and cannot utter even one word you will become an eloquent speaker of the Vedas. If you are crippled and you cannot move one inch, still you will be able to do mountaineering. You will get such strength. That is *guru-kṛpā*.

You should understand that whatever you see is all the property of guru and Gaurāṅga. You should think, "It is not my property. It is guru and Gaurāṅga's property. They are the enjoyers. I am not the enjoyer. I am a servant. They are to be served. It is their property. Everything is to be utilized for their service. This service is my eternal dharma. My dharma is not enjoyment. Guru and Gaurāṅga are the enjoyers, not I."

However severe and difficult the order of the guru may be, a real disciple, a *sat-śiṣya*, will carry it out. If it is required that his life must be given, he sacrifices his life. He thinks, "What is the value of my life if I cannot serve guru and Gaurāṅga and give them pleasure?" If a disciple becomes deprived of *sevā* then it is death. "Because I am eternally a servant, if I am deprived of service why shall I survive?"

"PLEASE GIVE ME YOUR STOOL"

FROM THE LIFE OF

ŚRILA GOUR KISHOR DAS BABAJI MAHARAJ

Girish Babu, the owner of a *dharmashalla* in Nabadwip, once came with his wife to see Śrila Gour Kishor Das Babaji Maharaj. Girish Babu's wife asked Babaji Maharaj, "Please instruct us how we can construct a small cottage for your *bhajan*. We feel pained to see you suffering throughout the rainy season and the hot season with very little shelter."

Śrila Gour Kishor replied, "I have no anxiety residing in my small hut. I have only one trouble. Many persons come to me and very deceptively ask again and again, '*Kṛpā koro! Kṛpā koro! Please give us your mercy!*' They are not interested in their own genuine benefit, and as a result of their coming my *bhajan* is disturbed. If both of you could just give me some of your stool at this place where I perform my *bhajan*, that would be favorable. Then I would be able to chant '*hare kṛṣṇa*' day and night. By depositing your stool, people won't like to come here. If you can't do this then many people will come and waste my time and thus, this human form of life."

Girish Babu's wife replied, "Babaji Maharaja, we should certainly take your instruction to heart, but if we pass stool and offer it to you where you perform your *bhajan*, won't that result in unlimited sinful reactions for us?"

Srila Gour Kishor Das Babaji said, "I am not a *vaiṣṇava*. Those owners of large temples who wear long matted hair are actually *vaiṣṇavas*. I have not gotten any result in the performance of my *bhajan*. Therefore, the place where I reside is fit to receive your stool. Both of you please offer me your stool, otherwise I have nothing to say to either of you."

Girish Babu and his wife agreed and said, "Even though you won't stay there, still, if we build a second hut then your servants can stay in one of them." Following this, Girish Babu and his wife constructed another small room with the help of a carpenter. Gour Kishor Das Babaji never entered the room Girish Babu had built, because for him the smell of false prestige and the desire for women and wealth was more obnoxious than the smell of ordinary stool. Srila Gour Kishor Das Babaji resided for six months in the area where persons that lived at the *dharmashalla* passed stool.

— Translated by Vyenkata Das Brahmachari from *Amara Prabhu-kathā*, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada.

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MAKING THE WORLD ALIVE

SRI LA BHAKTISIDDHANTA
SARASWATI THAKUR PRABHUPADA

The following is an excerpt from a conversation between Srila Bhaktisiddhanta and Pandit Shyamasundar Chakravarty, a famous leader of the independence movement in India and the then chief editor of the English magazine, *Servant and Vasumati*.

Pandit Shyamasundar Chakravarty: By what means can devotion to Krishna grow?

Srila Bhaktisiddhanta Saraswati Thakur: Devotion to the Supreme Lord Krishna is generated when, attentively and with a serving mood, one listens to the accounts of His glories, etc., from guileless devotees who have nothing to do except to incessantly chant these accounts. Vishnu is sustaining the entire universe with the function in which *sattva*, goodness, is the chief element. As He has been making the world *cetana*, alive, to the concerns of Krishna, He is known as Krishna Chaitanya. It was for generating *caitanya*, aliveness, in *jīvas* that were without it, that he adopted *sannyāsa*. As yet we have not got *caitanya* (i.e., we have not been brought to our senses). In the function of *śuddha cetana*, pure consciousness, there is no service done to *anartha*, the unnecessary. There is only service to *artha*, the true necessity, which is God.

LUST DEFEATED

*kāṣāyān na ca bhojanādi-niyamān no vā vane vāsato
vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣīyate
kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikrīḍato
govindasya padāravinda-bhajanārambhasya leśād api*

Not by wearing saffron cloth, not by restricting food and other sense-activities, not by living in the forest, not by discussing philosophy, and not by observing a vow of silence, but only by even the slightest beginning of devotional service to the lotus feet of Lord Govinda, who enjoys pastimes on the Yamuna's wide banks, is Kamadev, lust, stopped.

—Author unknown. Quoted in Srila Rupa Goswami's *Padyāvalī*, Text 11.
Translated by Sripad Kusakratha Das.



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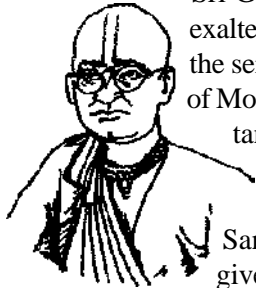
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MATHURA PEOPLE

SRILA BHAKTISIDDHANT A SARASWATI THAKUR

*nāma-śreṣṭham manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīm māthurīm goṣṭhāvāṭīm
rādhā-kuṇḍam giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī gurum taṁ nato 'smi*



Sri Gurudeva has given me the most exalted holy name. He has given me the service of that great savior, the son of Mother Saci, and His personal assistant Svarupa Damodara Goswami.

He has also brought me in connection with Srila Rupa and Srila Sanatana Goswamis. Gurudeva has given me Mathura Mandala where

Radha and Govinda have Their eternal pastimes. By the grace of Sri Gurudeva, I have become acquainted with Radha-kunda and this great Govardhana. And lastly he has given me the hope that one day I can attain the service of Sri Sri Radhika and Madhava. I have been given all these things by Sri Gurudeva, so I bow my head with all respect at his holy lotus feet.

In this lecture excerpt, Srila Saraswati Thakur is referring to the above verse by Srila Raghunath Das Goswami (Ṣré Mukṭā-caritram, mai galācaraēa, 4)

We all should aspire to be Mathura people. We should have a proper conception of spiritual Mathura instead of the mundane Mathura, which is the place of enjoyment of people with

very low aspirations. Our *sahajiyā* brothers think that they can have access to Mathura by paying the railway fare. It is by surrendering ourselves to the preceptor's feet that we can have an abode in Mathura. Otherwise we cannot get entrance into the transcendental region. We should approach the guru who will confer on us the eight things, i.e., Name, mantra, etc. The Name is transcendental sound and mantras are incantations. The Name is identical with *nāmī* [that which is named]. The mantra is required in order to reach that situation in which the Name can be properly chanted.

The son of Saci is the Supreme Lord Himself. Damodar Swarup is the head of the Gaudiyas who are the transcendental servitors of Sri Krishna Chaitanya. Rupa and Sanatan were sent to Mathura by Sri Krishna Chaitanya to diffuse transcendental knowledge there. There are several *purīs* that can give liberation, and among them Mathura is the topmost. *Goṣṭhāvati* signifies the place where Sri Krishna was feeding His cows. Another holy spot is Radhakunda where Sri Krishna got rid of the sin He had incurred by killing a cow named Aristanemi. He killed Aristotelianism, the rationalistic process of reasoning of this imperfect world. When Krishna wanted to join hands with Radhika, Aristanemi came forward to disturb Him, because Radhika was thought by many people to be the wife of a milkman named Abhimanyu. This Aristanemi was the incarnation of mundane knowledge, and Krishna

killed him. He expiated the sin of that act by taking a dip in Radhakund. This *kuṇḍa* is the mental speculation of Radha. The eternal land of our abode should be Radhakund. By the border of Radhakund we should have our groves. There are millions of groves on the banks of Radhakund.

— Sri Chaitanya's Teachings, page 110-111

THE GREATEST ATTACHMENT

SRILA GOUR GOVINDA SWAMI MAHARAJA

TRANSLATED FROM THE ORIYA "BHAGAVAT DARSHAN" MAGAZINE

The term *yoṣit* means "that which is enjoyed". There is a natural attraction between a man and a woman. On meeting, both the man and woman want to enjoy each other. *Yoṣit-saṅga* denotes the common carnal desire to enjoy a woman. Let us discuss this state from the absolute point of view.

There is an anecdote that during the Mughal period, Birbal, the court jester of King Akbar, once told the emperor that attraction for women is so strong that even an old man is not easily free from this attraction. The emperor was astounded, and he questioned the truth of the matter.

Birbal made arrangements for Emperor Akbar to visit the house of a very old man who was about to die. The diseased old man had wrinkled skin and was immobile due to his advanced age. Arrangements were made for the emperor and his entourage to gather on both sides of the old man's bed. The emperor reached the old man's house along with his daughter, who was not only beautiful but also attractively decorated with fine jewelry. The king and his daughter sat on opposite sides of the bed where the old man was lying, and Birbal sat next to the king. The old man, in spite of himself, kept on looking at the princess rather than looking at the emperor and Birbal. The emperor observed this and accepted Birbal's words as true. He could clearly see the lust in the old man's eyes, even though he was about to die.

The story from the ninth canto of *Śrīmad Bhāgavatam* about Yayati and Devayani is similar. King Yayati enjoyed the company of beautiful women for many years. Towards the end of his life he became remorseful. He told his wife Devayani that once people have become attached to material pleasures it is very difficult renounce them. Even in old age, when the senses no longer function properly, the desire to enjoy does not diminish. This is the root cause of all grief.

During the course of the conversation, he told Devayani a beautiful story. He described the life of a householder, and compared him to a goat.

"Once there was a goat who was in search of food in the forest. As he was searching he came across a well and he saw therein a she-goat in a helpless condition. Deciding to rescue her at any cost, he started digging the earth around the well with his horns in such a manner that the she-goat could escape from the well. The she-goat, seeing the handsome he-goat, decided to marry him. Over a period of time other she-goats of the forest also became attracted to the handsome goat, who was expert in the art of making love. The goat took full advantage of this and became absorbed in love-making with many she-goats. The he-goat was like someone possessed by an evil spirit. The wife of the goat found out about his love affairs and decided to leave her cruel and lascivious husband, whom she had previously always considered a good and honest friend. In this way she left the goat and went back to her original owner. During her journey the lecherous he-goat ran along side of her the whole way, trying in vain to make her change her mind. Feeling greatly depressed, that he-goat followed her to a *brāhmaṇa*'s house, where the *brāhmaṇa* cut off the he-goat's testicles. The he-goat began to cry, and the she-goat became merciful towards him. She requested the *brāhmaṇa* to restore her husband's testicles. The *brāhmaṇa*, by his yogic powers, restored the goat's testicles. Regaining his virility, the he-goat continued to enjoy the she-goat for many years. However, in spite of all this he was still not satisfied and craved for more."

Concluding his story, King Yayati said, "Oh my dear wife, I am behaving just like that he-goat. Having become completely overcome by your beauty, I have forgotten the real purpose of my life, which is to attain self-realization."

The desire for sex is so powerful that no amount of sense enjoyment can put an end to it. Rather, it increases with each indulgence. To give up this desire is very arduous indeed. The ninth canto of *Śrīmad Bhāgavatam* (9.19.16) describes:

*yā dustyajāḍa durmatibhir jīryato yā na jīryate
tām tṛṣṇāṁ duḥkha-nivahāṁ śarma-kāmo drutaṁ tyajet*

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

Material sense enjoyment is so powerful that it is very, very difficult for an attached soul to give it up. Even in old age, when the senses become impotent, a person cannot renounce the thought of sense enjoyment.

Constitutionally, the *jīva* is the eternal servant of the Lord. But when he forgets this fundamental truth and becomes absorbed in objects separate from the Lord, he suffers like the grief-stricken pigeons.

This story is described in the eleventh canto of *Śrīmad Bhāgavatam* in the conversation between the *avadhūta-brāhmaṇa* and King Suyajna:

A pigeon and his wife lived in a tree in a forest. They deeply loved each other. Completely attached to each other in body and mind, they could not bear to be separated for even a moment. This attachment for an inanimate form is a perversion of the real love of the *jīva* for the Lord. Actually, all creatures are always craving for love of God. Forgetting the Lord, the living entity becomes attached to dull matter.

Distracted from the real divine love, these two pigeons were living happily. Being faithful to each other, they used to sit, travel, play, talk, eat, and sleep in the forest. The sense-bewildered pigeon was completely at the command of his wife's every wish, even though her desires were sometimes very difficult to carry out. Over a period of time they had children. The pigeon couple enjoyed the babbling of their children and derived immense pleasure from watching and playing with them. The *Bhāgavatam* (11.7.61) describes:

snehānubaddha-hṛdayāv anyonyam viṣṇu-māyayā vimohitau dīna-dhiyau śiśūn pupuṣatuḥ prajāḥ

Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Lord Vishnu, continued to take care of the young offspring who had been born to them.

One day while playing and looking for food in the forest, the pigeon children were caught in a hunter's net. The pigeon couple reached there almost at the same time and they were horrified to see the pitiable condition of their children trapped inside the net. Hearing their forlorn cries, the mother pigeon became distressed and desperate, and, under the influence of *viṣṇu-māyā*, she started crying loudly. As she tried to rescue her children, she lost her balance and got caught in the net along with her children. Seeing his wife

and children in such a condition, the father pigeon also started crying. The end of his priceless children and cherished soul-mate was too disturbing for him to endure.

The *avadhūta* continued to narrate to King Suyajna (*Bhāg. 11.7.68*):

aho me paśyatāpāyam alpa-puṇyasya durmateḥ atṛptasyākṛtārthasya grhas trai-vargiko hataḥ

The male pigeon said, "Alas! Just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities. I could not satisfy myself, nor could I fulfill the purpose of life. My dear family, which was the basis of my religiosity, economic development, and sense gratification, is now hopelessly ruined."

The pigeon cried out, "Oh creatures! Look at my hopeless condition! Just see how I am suffering due to my insatiable desire for sense pleasures! I am now completely shattered! My duties as a householder (*grhastha-dharma*) have been ruined! Alas! Being alone and broken, with the passing away of my loyal and obedient wife and children, I no longer desire to live!" Saying this, the foolish and desperate pigeon then jumped into the hunter's net to follow his family.

Similarly, senseless creatures only engrossed in acts of sense gratification achieve the same fate as the pigeon and his family.

Finally, the *avadhūta* advised King Suyajna (*Bhāg. 11.7.74*):

yaḥ prāpya mānuṣaṁ lokam mukti-dvāram apāvṛtam grheṣu khaga-vat saktas tam ārūḍha-cyutam viduḥ

The doors of liberation are opened wide to one who has achieved human life. But if a human being simply becomes devoted to family life like the foolish bird in this story, then such a person is to be considered as one who has climbed to a high place only to trip and fall down.

Those who get a human birth only to become entangled in worldly affairs like the pigeon are considered by wise persons to be fallen from the grace of the Lord.

The *avadhūta* similarly stated (*Bhāg. 11.8.1*):

sukham aindriyakam rājan svarge naraka eva ca dehinām yad yathā duḥkham tasmān neccheta tad-budhaḥ

"O King! For the creatures, heaven and hell are similar to joy and suffering. Both joy and suffering come to affect the creatures, uninvited. Thus, knowing this, the conscientious man neither craves for happiness nor avoids suffering."

The same concept is repeated in the 11th canto of *Śrīmad Bhāgavatam* in the conversation between the famous King Pururava and Urvasi. When he became separated from Urvasi, King Pururava was completely grief-stricken. Later, with the help of the sacred fire received from the Gandharvas, he performed a *yajña* for the demigods and got Urvasi back as his consort. When she had first returned to her abode, the king had pleaded with her desperately, “Oh my dearest one, please don’t go away, leaving me in this wretched condition.” Regarding his attachment for Urvasi, King Pururava has stated (*Bhāg.* 11.26.7):

*aho me moha-vistāraḥ kāma-kaśmala-cetasah
devyā grhīta-kañṭhasya nāyuh-khaṇḍā ime smṛtāḥ*

Just see the extent of my delusion! This goddess was embracing me and held my neck in her grip. My heart was so polluted by lust that I had no idea how my life was passing.

Pururava was not even aware how many times the sun and moon have risen and set during his sex life with Urvasi. Condemning himself again and again, he said (*Bhāg.* 11.26.9):

*aho me ātma-sammoho yenātmā yoṣitām kṛtāḥ
krīḍā-mṛgaś cakravartī naradeva-śikhāmañiḥ*

Alas, although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, just see how my bewilderment has rendered me a toy animal in the hands of women!

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Pururava also admitted how blind he had become, such that even after being rejected by Urvasi he still frantically pursued her just to satiate his carnal desires (*Bhāg.* 11.26.11):

*kutas tasyānubhāvaḥ syāt teja īśatvam eva vā
yo ’nvagaccham striyaṁ yāntīm khara-vat pāda-tāḍitaḥ*

Where are my so-called great influence, power and sovereignty? Just like an ass being kicked in the face by his she-ass, I ran after that woman, who had already given me up.

As the male-donkey is rewarded by kicks from the she-donkey due to his lustful association with her; similarly, the materialistic sense enjoyer suffers insults, embarrassment, and harassment due to his endeavors to fulfill his excessive carnal desires.

Pururava has also said that one’s knowledge and reflection (*tapasya*) are completely useless if they are utilized for attracting women instead of God realization.

We will now discuss how this *yoṣit-saṅga*, association with women, is a dangerous hindrance on the path of *bhakti-yoga*. In the great epic *Śrīmad Bhāgavatam*, which is accepted as the monarch of all *vedāntas*, there are many examples and warnings in this regard.

In the conversation between Madhava (Krishna) and Uddhava in the eleventh canto of *Śrīmad Bhāgavatam*, there is reference to how this *yoṣit-saṅga* becomes the cause of attachment and thus enhances the craving for material pleasures. In chapter fourteen text thirty Madhava says to His dear disciple Uddhava:

*na tathāsya bhavet kleśo bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ*

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

As previously described, even after enjoying his wife Devayani for many years, still King Yayati was not satisfied. At that time he cited the story of the goat. Yayati has also stated that this desire for women cannot be conquered by indulgence (*Bhāg.* 9.19.14):

*na jātu kāmāḥ kāmānām upabhogena śāmyati
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate*

As a fire is not extinguished by pouring ghee into it, but rather it burns more lavishly, so also the senses become more excited when one wants to control them by enjoyment. In order to keep these senses under control one has to refrain from enjoying through them. •



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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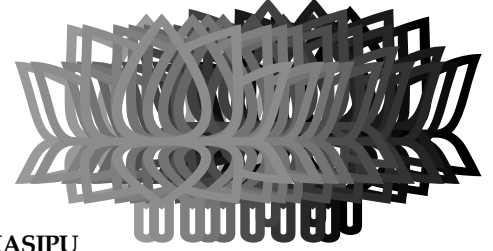
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HIS DIVINE GRACE A.C.

BHAKTIVEDANT A SWAMI PRABHUPADA

Attachment for household paraphernalia and for Lord Krishna go poorly together. One attachment is the path of darkness, and the other attachment is the path of light. Where there is light there is no darkness, and where there is darkness there is no light. But an expert devotee can turn everything to the path of light by an attitude of service to the Lord, and the best example here is the Pandavas. Maharaja Yudhisthira and householders like him can turn everything to light by dovetailing so-called material assets in the service of the Lord. But one who is not trained or is unable to turn everything to the service of the Lord (nirbandhaḥ kṛṣṇa-sambandhe) must give up all material connections before he can be fit to hear and chant the glories of the Lord. In other words, one who has seriously heard Śrīmad Bhāgavatam from a fit personality like Sukadeva Goswami for even one day, like Maharaja Parikshit, may be able to lose all affinity for material things. There is no utility simply in imitating Maharaja Parikshit and hearing Bhāgavatam from professional men, even for seven hundred years. To take Śrīmad Bhāgavatam as a means of maintaining family expenditure is the grossest type of nāmāparādha offense at the feet of the Lord (sarva-śubha-kriyā-sāmyam api pramādaḥ).

— Purport to Bhāg. 2.4.2

INCONCEIVABLE

PASTIMES OF VRAJA

SRILA BHAKTISIDDHANT A SARASWATI THAKUR

The loving activities of the milkmaids of Vraja are neither the babblings of a prattler, nor the licensed concoction of a poet, nor the riddles of a humorist. Persons who have lost all knowledge of the nature of their real self by preferring to wallow in the slough of worldly enjoyments, and who are absorbed in the vain pursuits of the world, which are quite different from the service of Godhead, if they really desire to be able to understand the true import of the sanctifying pastimes of Sri Krishna in Vraja, must desist from attempting to swallow the deadly poison of indulging their passions in foolish imitation of Rudra [Śiva], who is alone immune from their deadly consequences. By following the contrary course they are sure to be brought to utter ruin.

The Supreme Lord entrusted Sri Gopal Bhatta Goswami with the function of drawing up a code of rules for the guidance of neophytes in order to save them from mistaking the nature of the pure erotic emotions of Vraja for the immoral passions of sensualists. This code of rules is known as Śrī Hari-bhakti-vilāsa. It is necessary for all conditioned souls to undergo, in a loyal spirit and under the direction of pure devotees, the full course of preliminary training provided by the agency of Sri Gopal Bhatta Goswami in his immortal work Hari-bhakti-vilāsa before one is in a position to realize the transcendental nature of the erotic performances of the milk-maids of Vraja.

— Harmonist Magazine, October 1931, pages 107-108.

THE ILLUMINATION OF THE SUDARŚANA CAKRA

SRILA GOUR GOVINDA SWAMI MAHARAJA
FROM A LECTURE GIVEN ON 11 FEB 1993

The conditioned souls are captured by *māyā*. They are deluded and are groping in the darkness. That darkness, nescience, should be dissipated by the *sudarśana cakra*. The *sudarśana cakra* is spinning very speedily. She will cut off the darkness. This is illumination. “Come out from the darkness! O fools and rascals, why do you remain in the darkness? Come out to the light! The Vedas say (*Bṛhad-āraṇyaka Upaniṣad* 1.3.28), *tamasi mā jyotir gamah* — “Don’t remain in the darkness, come to the light.” This is *sudarśana*.

In *Caitanya-caritāmṛta madhya* 20.122 it is said:

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

The conditioned soul cannot revive his Krishna consciousness by his own effort. But out of causeless mercy Lord Krishna compiled the Vedic literature and its supplements, the *Purāṇas*.

Śrīmad Bhāgavatam 12.13.15 describes that the *Bhāgavata-mahā-purāṇa* is the essence of all Vedic literatures — *sarva-vedānta-sāraṁ hi śrī-bhāgavatam iṣyate*. The *Bhāgavatam* is *jīvere kṛpāya kailā kṛṣṇa veda-purāṇa* — the mercy of Krishna on the *jīvas*. Krishna has appeared here and given the Vedas and *Purāṇas* to the conditioned souls captured by *māyā* in this world, souls who are completely forgetful of effulgent Krishna. *Koṭi-sūrya-tejah* — the effulgence of crores of suns is emanating from Krishna, the possessor of *sudarśana cakra*; this is *sudarśana*’s emanation, illumination. Krishna is so merciful! The illusory energy is nescience for the bewildered conditioned souls, and it is the cause of darkness for them. For the conditioned *jīvas* groping in the darkness, the illumination of *veda-purāṇa*, transcendental knowledge, has come. This is the mercy of Krishna and of the very intimate dear devotees of Krishna, the *mahājanas*. Maharaja Ambarish has prayed to Krishna’s *sudarśana cakra*:

*tvat-tejasā dharma-mayena saṁhṛtaṁ
tamaḥ prakāśaś ca dṛṣṇo mahātmanām
duratyayas te mahimā girāṁ pate
tvad-rūpam etat sad-asat parāvaram*

O master of speech, by your effulgence, full of religious principles, the darkness of the world is dissipated, and the knowledge of learned persons or great souls is manifested. Indeed, no one can surpass your effulgence, for all things, manifested and unmanifested, gross and subtle,

superior and inferior, are but various forms of you that are manifested by your effulgence. — *Bhāg.* 9.57

Those who have been illuminated, whose heart is completely bereft of ignorance, are known as *mahājanas*. There is no darkness in their hearts — they have gotten Krishna. They have bound Krishna up in their hearts. It is stated in *Caitanya-caritāmṛta, madhya* 22.31:

*kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhāṁ kṛṣṇa, tāhāṁ nāhi māyāra adhikāra*

Krishna is like the effulgent sun and *māyā* is like darkness. Where there is Krishna there is no *māyā*, there is no darkness.

The effulgence coming from Krishna is not material. *Koṭi-sūrya-prabhā* — it is like the effulgence of millions of suns. A *vaiṣṇava*, *mahājana*, *sādhū*, who has gotten Krishna, who has bound up Krishna in his heart with the rope of love, is always in illumination. He is always with Krishna. There is no question of darkness for him at all. Such a *sādhū* is the embodiment of the *Bhāgavata*. He is therefore known as *bhakta-bhāgavata*. The *Bhāgavata* is the essence of all *veda-purāṇas*, and the heart of such a *vaiṣṇava-sādhū* is completely, transcendently illuminated because of the presence of Krishna. Krishna is there in his heart. Therefore the heart of such a *sādhū* is Vrindavan. In *Prārthanā*, Srila Narottam Das Thakur has prayed to the *vaiṣṇava-sādhū*:

*tomāra hṛdoye sadā govinda-viśrām
govinda kohena—mora vaiṣṇava parāṇ*

Your heart is always the resting-place of Lord Govinda, and Lord Govinda says, “The *vaiṣṇavas* are in My heart.”

O *vaiṣṇava-ṭhākura*! Your heart is Vrindavan! Krishna resides there blissfully and peacefully. *Vṛndāvanam parityajya sa kvacin naiva gacchati* — because Krishna never leaves Vrindavan, therefore He never leaves your heart. (*Laghu-bhāgavatāmṛta* 1.5.461)

Krishna never even takes one step away from Vrindavan. He is always in Vrindavan. And where is that Vrindavan? The heart of a pure devotee, a *premi-bhakta*, is Vrindavan. He who has developed *kṛṣṇa-prema*, who has bound up Krishna with the rope of love in his heart — his heart is illuminated by *bhāgavatārka*, the sun-like effulgence of Krishna. This *bhāgavat-tattva-jñāna*, knowledge of the Lord, is illumination. The heart of such a *premi-bhakta* is completely illuminated with that *tattva-jñāna*. There is no question of darkness for him. Such devotees always see Krishna everywhere — *yāñhā yāñhā netra paḍe*

tārīhā kṛṣṇa sphure (Cc. ādi 486). Wherever they look they see only Krishna. There is no question of *māyā*, nescience, ignorance. They have transcendental vision, which comes from the effulgence of *sudarśana*. You should hear *bhāgavat-tattva-jñāna* from such a devotee *bhāgavata*, *bhakta-bhāgavata*, who sees Krishna always and everywhere. He sees with *śāstra-cakṣus*, transcendental vision, the vision of *śāstra*:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmlītaṁ yena tasmai śrī-gurave namaḥ*

I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him.

What is the work of guru? *ajñāna-timirāndhasya jñānāñjana-śalākayā* — He opens the eyes with the torchlight of knowledge. He imparts the illumination of *tattva-jñāna*. As long as you have not gotten this *tattva-jñāna* you are in darkness. You are in nescience. You are a blind man groping in the darkness. These *tattva-ācāryas*, Rupa, Sanatana, Jiva, the *gauḍīya guru-varga*, are imparting the illumination of this *tattva-jñāna*. That illumination will dissipate the darkness that has been prevailing in your heart from time immemorial. That means your heart will be completely cleansed of all material contamination. Your heart will be completely purified. Then it will become Vrindavan. And Krishna, who is as effulgent as millions of suns, will appear there.

They are guru and their work is to open the eyes. Through those eyes you can see Krishna everywhere. Rupa, Sanatana, and Jiva Goswamis, Bhaktivinoda Thakur, Srila Bhaktisiddhanta Saraswati, and Srila Bhaktivedanta Swami Prabhupada, all of these *gauḍīya-guru-varga-ācāryas* are dissipating this darkness. With the torchlight of knowledge they are opening the eyes. This is the duty, the work, of the real guru, to impart *tattva-jñāna*, to dissipate the darkness of nescience. To bring the disciple to the light, to illumination, whereby he can see the Lord face-to-face.

THE GARBHĀDHĀNA -SĀMSKĀRA OF HIRANYAKASIPU

In his purport to *Śrīmad Bhāgavatam* 3.16.35, Srila A.C. Bhaktivedanta Swami Prabhupada has described the importance of the purificatory ceremony known as *garbhādhāna-sāmskāra*:

... while conceiving a child one's mind must be very sober and devotional. For this purpose the *garbhādhāna-sāmskāra* is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped

in the matter produced from the father and mother, will be demoniac like Hiranyaksha and Hiranyakasipu.

One may then inquire how it is that such a demoniac personality as Hiranyakasipu was able to have the great *vaiṣṇava* Prahlada Maharaja as his son? This was explained by the great sage Markandeya Rsi while speaking to King Sahasranika, as recorded in the forty-first chapter of *Nṛsiṁha Purāṇa*:

Rigorous Austerities

Hiranyakasipu once decided that he would go to the forest to perform penance. When he set out, many omens indicating ill-fortune for one's desired gain were observed. There were earthquakes, and fire was seen in all directions. Ignoring the inauspicious portents, the haughty demon, intoxicated with pride, started for Mount Kailash. There, near the peak of Mount Kailash, Hiranyakasipu began performing rigorous austerities for the sake of obtaining demoniac boons. Seeing the penance performed by Hiranyakasipu, lotus-born Brahma became worried. He thought to himself, "How can I dissuade this demon from his austerities?"

Just then, the great sage Narada, arrived at that place. Perceiving his father's distress, Narada Muni said, "O revered father! You are a devotee of Lord Narayan. Why do you worry? Those persons who meditate on Govinda need not fear anything. I will persuade this demon to stop his penance. Lord Vishnu, the Lord of the universe, will guide me." Narada Muni then bowed down to his father and, accompanied by the sage Parvata Muni, left that place, absorbed in thoughts of Lord Vasudev.

Two Sparrows

Narada and Parvata Muni then assumed the form of sparrows and went to Kailash where Hiranyakasipu was practicing penance. Seated on the branch of a tree, Narada Muni, in the form of a small sparrow, began to sweetly sing the holy names of Lord Narayan so that the demon Hiranyakasipu could hear him. Three times Narada sang the holy mantra, "*namo nārāyaṇāya*", and then he fell silent.

When Hiranyakasipu heard the holy name of Narayan spoken by the sparrow with so much devotion, he fell into a fit of rage and picked up his bow and arrows. No sooner had he fixed an arrow to his bow and aimed it at the two birds when Narada and Parvat Munis disguised as sparrows flew away. Enraged at his failure to hit the birds, Hiranyakasipu left the hermitage and returned to his capital city.

Kayadhu

There in his palace, Hiranyakasipu met his beautiful wife named Kayadhu. It just so happened that her monthly courses had just ended and she had just taken bath. Surprised to see her husband, Kayadhu inquired from him, “My Lord, when you left to perform your penance you told us that your austerities would continue for ten thousand years. O sovereign lord, how is it that you have given up your penance and returned early? Just out of my attachment for you I would like to know the fact of this matter.”

Hiranyakasipu replied, “O lovely lady, listen to me. I will tell you the truth why I gave up my vow. An incident occurred which enraged me very much, although the gods were no doubt delighted by it. O queen, in the great pleasure-grove on top of mount Kailash there appeared two small birds that were reciting the mantra, “*namo nārāyaṇāya*”. O gracious lady, after hearing their recitation two or three times I became angry and fixed an arrow to my bow. But just on the point of discharging the arrow the birds became frightened and flew away. Then, considering destiny to be all-powerful, I stopped my penances and returned here.”

Bhakta Prahlada

Markandeya Rsi then described that after speaking with his wife Kayadhu, Hiranyakasipu engaged in sex life with her. As a result, Kayadhu

conceived as her child the great devotee Prahlada Maharaja. Markendeya Rsi explained to king Sahasranika that, first Hiranyakasipu had heard the devotional recitation of the mantra, “*namo nārāyaṇāya*”, from the lips of the great devotee Narada Muni. Then, just before uniting with his wife, Hiranyakasipu had repeated that mantra to Kayadhu. The consequence was that the child born of them became a great devotee of Lord Krishna.

In his purport to *Śrīmad Bhāgavatam* 3.20.28 Srila Prabhupada comments:

Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

Hiranyakasipu's chanting was not devotional, nor was it directed toward the Lord. He chanted in a neglectful way. Hence it was only a shadow of the holy name, *nāmābhāsa*. There are four types of *nāmābhāsa*. This *nāmābhāsa* of Hiranyakasipu is known as *helanā*, neglectful. The potency of the holy name is so great that even though Hiranyakasipu chanted in a neglectful way, the holy name sanctified his mind and as a result the great devotee Prahlada Maharaja took birth from his semen. The holy name is so powerful that even chanting on the level of *nāmābhāsa* gives immense benefit. It is stated in *Śrī Caitanya-caritāmṛta*:

mukti' tuccha-phala haya nāmābhāsa haite

Liberation is the insignificant result derived from even a glimpse of the holy name. — Cc. antya 3.186

However, one should not imitate Hiranyakasipu and enjoy unrestrained sex life and then casually chant at the time of procreation, thinking that then their child will be like Prahlada. A sincere *grhastha* devotee only engages in sex life under the order of the spiritual master. If one neglects the instructions of the spiritual master then one's chanting is not *nāmābhāsa* but rather it is *nāmāparādha*, an offense to the holy name. Specifically, it is the offense known as *guror-avajñā* — disobeying or neglecting the instructions of the spiritual master.

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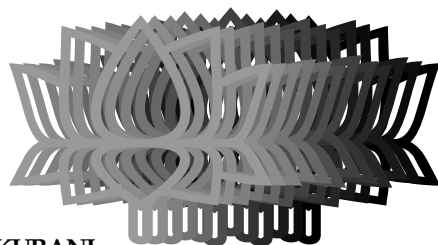
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ODE TO THE ENVIOUS

HIS DIVINE GRACE A. C.
BHAKTIVEDANT A SWAMI PRABHUPADA

The author of *Śrī Caitanya-caritāmṛta*, Krishnadas Kaviraj Goswami, has condemned all his enemies by comparing them to envious hogs and pigs. The Krishna consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Sri Chaitanya Mahaprabhu and Krishna's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the *ācārya*. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Krishnadas Kaviraj Goswami and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Krishna and Sri Chaitanya Mahaprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Krishnadas Kaviraj Goswami met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe? We are simply trying to execute the orders of our spiritual master to the best of our ability.

— Concluding note at the end of the *madhya-līla* of *Śrī Caitanya-caritāmṛta*.

REAL WELFARE WORK

SRILA BHAKTISIDDHANT A
SARASWATI THAKUR PRABHUPADA



The following is an excerpt from a conversation between Srila Bhaktisiddhanta and Pandit Shyamasundar Chakravarty, a famous leader of the independence movement in India and the then-chief editor of the English magazine, *Servant and Vasumati*.

Pandit Shyamasundar Chakravarty: What do you mean by the term, *jīva-dayā*, kindness to other creatures? Is it not the offering of help in the form of supplying food, clothes, etc.?

Srila Bhaktisiddhanta Saraswati Thakur: We shall offer such help to those who, after having faith in God for several births, have begun service to God. We should feed and clothe the needy and do them other benefits in order to make them serve Hari; otherwise, what is the need of nourishing a snake with milk and bananas? That is not kindness, rather it will entrap men with *māyā* or tempt them towards nihilism. The kindness that Sri Chaitanya Mahaprabhu has shown to the *jīvas* eternally absolves them from *tritāpa*, all of the three types of distress. That kindness does not produce any evil, and the *jīvas* who have gotten it will not be victims of the evils of this world. Rather, they will swim in the nectarean ocean of love, eternally enjoying its sweetness. ❧

— *Shri Chaitanya's Teachings* p.306-307

THE BLUE JACKAL

QUESTIONS AND ANSWERS WITH

SRI SRIMAD GOUR GOVINDA SWAMI MAHARAJA

PARIS 1987, AT THE HOME OF

SRIPAD HARIVILAS PRABHU

Question: How can we have unalloyed devotion to our guru and also see the godbrother of our spiritual master as our spiritual master?

Gour Govinda Swami: We will offer the same respect to him as we pay to our spiritual master. But as Hanuman says, Rama has occupied my heart:

*śrī-nāthe jānakī-nāthe cābhedah paramātmaniḥ
tathāpi mama sarvasvaṁ rāmaḥ kamala-locanaḥ*

There is no difference between Sri-nath (Vishnu, the Lord of the goddess of fortune) and Janaki-nath (Rama, the Lord of Sita), since They are both the Supersoul. Still, lotus-eyed Rama is everything to me. (*Prema-bhakti-candrikā*, text 29)

We should not deviate from our guru. That is unalloyedness. Don't be affected by any differences between our guru and his godbrother. We should overlook them. Still, our attitude should be, "I am following the instruction of my guru. I am not following the instruction of the godbrother of my guru."

Question: What should we do when we see that some superior *vaiṣṇava* needs correction?

Gour Govinda Swami: Keshava Bharati was the godbrother of Iswara Puri, who was the guru of Sri Chaitanya Mahaprabhu. Mahaprabhu corrected Keshava Bharati. But we should not imitate Chaitanya Mahaprabhu. He is the Supreme Personality of Godhead and we are not. We should not try to correct anyone who is superior to us. We must act in such a way that Chaitanya Mahaprabhu will give us the intelligence what to do:

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me. (*Bg* 10.10)

Krishna says, "I'll give you the intelligence." So, if you are a true follower of Chaitanya Mahaprabhu, He will give you intelligence. You will be able to act in such a way that the *vaiṣṇava* becomes automatically corrected. You

won't need to correct him directly. You should not have this thought in your mind, "Let me correct him." No, no, no, no, no, no! We are not qualified to correct them. Our attitude should be, "*tṛṇād api su-nīcena taror iva sahiṣṇunā* — I am the lowest of the low (*Śikṣāṣṭaka* 3).

Question: How do you correct a godbrother?

Gour Govinda Swami: With a godbrother we have a friendly relationship. So we may talk to him in a friendly way. Sometimes we may even cut jokes with him. To correct him we may say something at some opportune moment when we know it will not hurt him. An intelligent man will do like this. You must speak in such a way that it will not hurt his feelings. Mahaprabhu said:

prāṇi-mātre mano-vākye udvega nā diba

Neither by mind nor words should a devotee cause anxiety to any living entity, regardless how insignificant they may be. — *Cc. madhya* 22.120

Don't speak or act in such a way that will hurt their feelings. Don't agitate them. This is the devotee's behavior.

*yasmān nodvijate loko lokān nodvijate ca yaḥ
harṣāmarṣa-bhayodvegair mukto yaḥ sa ca me priyaḥ*

He for whom no one is put into difficulty and who is not disturbed by anyone, who is equipoised in happiness and distress, fear and anxiety, is very dear to Me. — *Bg*. 12.15

Krishna says, "He who is not agitated in any circumstances is very dear to Me. If someone tries to agitate him he never agitates back or disturbs anyone. He is equal in both *harṣa* and *amarṣa*, favorable and unfavorable conditions. In all conditions he is equal, *sama*. *Bhayodvegair*, he has no fear, no anxiety. He is very dear to Me."

As Mahaprabhu has instructed, one should speak very sweetly so the devotee may be corrected, but in such a way that they will not be disturbed. For one who is intelligent, who is a true devotee, Mahaprabhu will give them intelligence whereby you will know how to act and speak in such a way that you will not hurt the devotee and at the same time you will correct them. And you should never have this thought in your mind that, "I'll correct him." You should think, "I am not a qualified person to correct him. I'm the lowest of the low. I am an ignorant fool, *murkha*. I have no qualification." You should not cherish the thought in your mind to correct them.

This thought is very bad and offensive. This is a very, very subtle point. It is very difficult for ordinary people to understand. But those who are devotees, who have made some advancement in spirituality, they can understand this point.

Question: We cannot approach Krishna without a spiritual master. What about approaching Chaitanya Maharabhu?

Gour Govinda Swami: Unless you approach a spiritual master you cannot approach Mahaprabhu. Mahaprabhu is the Supreme Personality of Godhead. He is Krishna. The spiritual master is the expansion of Nityananda Prabhu. You get the mercy of Nityananda through the spiritual master, not directly. Guru is *rūpānuga-dhara* — a follower of the Goswamis in disciplic succession.

Question: Who will decide who is a spiritual master?

Gour Govinda Swami: *Āre bābā!* The decision comes from Krishna. Chaitanya Mahaprabhu has ordered:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

“Whomever you meet, tell them about Krishna: ‘O brother, Krishna has said this thing.’ Don’t concoct. Just present it as it is. I order you to become a spiritual master and deliver the world.” If you just do this, if you just present things as they are, following the disciplic succession, you will become guru. Krishna will give you that position. Don’t hanker after it. Just do it. The decision comes from Krishna, from Chaitanya Mahaprabhu. There is no question that someone will decide (laughs). *Apratihata* — it will automatically come. If Chaitanya Mahaprabhu wants, if Krishna wants, no one can check it. You should have full faith and patience. Don’t be pessimistic. There is no question of pessimism. We should be full of optimism. We don’t need to bother about these things. Those persons who are now blowing their own trumpet, beating their own drums, Krishna will finish them at any time. Don’t be disturbed. You should have patience and full faith in *guru-sādhū-śāstra*. Because it is the material world some disturbances will come up. *pade pade vipada* — “At every step there is danger.” And at the same time it is Kali-yuga, the age of quarrel and hypocrisy.

This world is filled with hypocrites. So some hypocrites will come and say, “Oh, I am guru. I am sadhu. I am such a great man.” He may come and beat his own drum, blow his own trumpet, and make some politics. It is quite natural. These things should not disturb you. Be *dhīra*, don’t be disturbed. Have full faith in *guru-sādhū-śāstra*. Just do your duty as guru has instructed, as it is. Present Krishna consciousness as it is. Time will change things in the long run. You need not be worried. Have patience. Quote *śāstra* and the *ācāryas*. Our basis is *guru-sādhū-śāstra*. I never say anything different. I always quote authority.

Although he was a householder, Srila Prabhupada got the full mercy of Srila Bhaktisiddhanta Saraswati and Chaitanya Mahaprabhu. He never spent any time in the *maṭha*, but he became *ācārya* because he was very, very simple, not envious. You cannot put a stamp on someone, “You are *ācārya*.” Or else the day may come to prove that he’s not an *ācārya*.

I will tell you a nice story. Once a jackal fell into the blue dye-water of a washerman. The jackal became blue. Then he went to the forest and declared to everyone, “I am the king of the animals.” All of the animals said, “Oh yes! He is strange looking. He might be king.” Thus they made the jackal king and he sat on the throne. Then when evening came, all of the jackals began howling, “*Youka hou! Youka hou!*” So the jackal king also started howling, and then everyone saw, “Oh! He’s a jackal! Beat him! He’s not king!” In this way, he was revealed. We know these things, so why we should be disturbed? Don’t be disturbed. The time will come. Krishna and Chaitanya Mahaprabhu will reveal everything. Have patience.

Question: We can see that envy may be very subtle. What is our hope?

Gour Govinda Swami: We should have full faith in *guru-sādhū-śāstra* and we must do our service. Some disturbance may come — and it will come. It is the nature of this material plane, and at the same time Kali-yuga is here. It is very, very horrible. But one should have firm determination and patience. You should not deviate in any circumstance. Always pray to guru and Lord Chaitanya. They will help you. We are very weak, but *caitya-guru* is in our heart. He will give inspiration. For a sincere soul who is very

eager to have this, Krishna makes arrangements. He knows, “This soul wants this thing.” So He makes arrangements for it to happen. Is there anything impossible for Krishna? It is impossible for us, but nothing is impossible for Krishna. Our business is to always pray to Krishna, Chaitanya Mahaprabhu, and Guru Maharaja, “Just help me!” You’ll get help. Have full faith in this. Don’t be desperate. We should be very eager to get this mercy and to have association of pure devotees who are more advanced than ourselves. Then you’ll benefit. *Sādhū-saṅga* means you will associate with a person who is more advanced than yourself. Then you will benefit. Otherwise, no benefit will come. It may seem impossible to get such association. Still, nothing is impossible for Krishna. Krishna will make arrangement. *Vāṇī*, instructions, are there. When nothing is available we should associate with instructions and books, and with our sincere prayers we will reach Krishna. The day will come when you will meet such a person. It’s impossible for us, but it’s not impossible for Krishna. But we should always be praying, “Krishna, please help me!” Chanting *hare kṛṣṇa* means the soul is crying, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare* — “O Krishna’s śakti Radharani! O Krishna! Please engage me in Your service. I am fallen.”

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*ayi nanda-tanuja kiṅkaram
patitaṁ mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-saḍṛśaṁ vicintaya*

“O Krishna! I am Your *kiṅkara*, Your servant! But somehow I’ve fallen into the depths of this ocean of nescience. Please shower Your mercy on me and accept me as a particle of dust at Your lotus feet.” (*Śikṣāṣṭaka* 5) If the soul is crying and crying by uttering this *hari-nāma*, “*hare kṛṣṇa hare kṛṣṇa*”, if you chant in this way, then you’ll get the necessary association miraculously and unexpectedly. It is impossible for us, but nothing is impossible for Krishna. Krishna wants that thing. The only lacking is with us. Thank you very much. ❧

THE EXTRAORDINARY KINDNESS OF JAHNAVA THAKURANI

Once while Jahnava-mata (the wife of Lord Nityananda Prabhu) and her followers were visiting various holy places on the outskirts of Vraja, they entered a village on the bank of the Yamuna. In that village lived a simple-minded *brāhmaṇa* who had obtained a son in his very old age. Unfortunately, the boy had died in early childhood and his parents were lamenting bitterly. Jahnava Iswari could not tolerate their continuous crying, and her heart softened in kindness towards them. She wanted to touch the dead child, but the *brāhmaṇa*’s wife forbade her. Jahnava told the mother that since they were *vrajavāsīs*, touching the child would purify her, even though it was dead. When Jahnava caressed the head of the dead child with her hand, he at once regained his life and looked around him. The child bowed at the feet of Sri Iswari and then stood up. The parents of the child and the other villagers were all astonished by the miracle and they bowed at the feet of Jahnava Iswari, thanking her in various ways. Jahnava assured them that she had nothing to do with the miracle but that Krishna Himself had restored the boy’s life because of the grief of the parents. Sri Jahnava displayed this same type of kindness at various times and places, and then she and her followers returned to Vrindavan. ❧

— Srila Narahari Chakravati Thakur’s *Śrī Bhakti-ratnākara* 11.223-234



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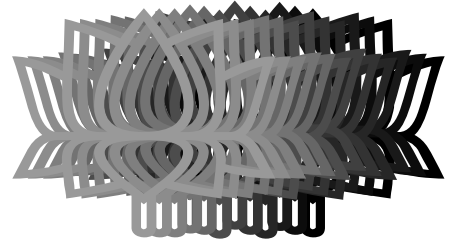
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KRISHNA ONLY KNOWS VRINDAVAN

HIS DIVINE GRACE

A.C. B HAKTIVEDANT A SWAMI PRABHUPADA

EXCERPT FROM A LECTURE ON

THE NECTAR OF DEVOTION, BOMBAY, 10 JANUARY 1973



Krishna is there. You haven't got to search out Krishna. He is already within you. Simply He wants to see whether you are sincere. That's all. You cannot deceive Chaitanya or Krishna. He is always present. In the *Bhagavad-gītā*, He is described as *anumantā* and *upadraṣṭā*, the overseer and permitter.

Śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ — If you simply hear about Krishna from the lips of pure devotees, then it is *puṇya* [transcendental piety]. (Bhāg. 1.2.17) *Ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam*, it will cleanse your heart. (Cc. antya 20.12)

We have got many dirty things within our heart. Krishna is there within and He will personally cleanse our heart. Then everything will be clear. It [only] requires a little willingness. *sthāne sthitāḥ śruti-gatām tanu-vān-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyaṁ*. This statement was given by Brahma, and when it was quoted by Ramananda Raya to Chaitanya Mahāprabhu, He accepted. *sthāne sthitāḥ śruti-gatām tanu-vān-manobhir* — You may remain in your position. Not that you have to give up your

household life, to accept *sannyāsa*, or that you have to do this, or some other thing. No. Remain in your position. But try to hear from the proper source and try to understand. That will make you so strong that although Krishna is *ajita*, unconquerable, you will be able to conquer Him — *ajito 'pi ... jito 'py asi*.

Krishna cannot be conquered by anyone, not by the demons, but a devotee can conquer Him. Just like Yasodamayī, she has conquered Krishna. The whole world is trembling before Krishna's prowess, but Krishna is trembling before Yasodamayī, or the stick [she is holding]. He wants to be controlled. Because everyone is praying, "My dear Lord, oh, you are so great!" Everyone prays like that, but no one shows his stick [to Krishna]. But He wants that. It is also enjoyment for Him. Sometimes He is disappointed that, "No one wants to show Me their stick." Therefore He searches out such a devotee who can show Him a stick. Krishna is so kind. You can become the mother of Krishna, or you can become the father of Krishna. What is it to become one with Krishna? You become the father of Krishna. The *māyāvādīs* want to merge into the Supreme, but we want to become the father of Krishna. Why merge? [The devotee is] more than Krishna! The devotee can beget Krishna! Krishna accepts that, "Yes, I shall become your child. I shall be controlled by your stick."

[Krishna's parents] are not ordinary. We should not think like that. This is *ānanda-cinmaya-rasa-*

pratibhāva, Krishna's expansion of pleasure potency. Krishna wants to be controlled by Yasodamayi. Krishna wants to be defeated by His friends. Krishna wants to be refused Radharani's *darśana*. [When] Radharani is angry, she refuses [to allow Krishna to see Her]. She has ordered the *sakhis*, "Don't allow Krishna to come here!" [Then] Krishna flatters [the *sakhis*], "Kindly let Me go." "No sir, you cannot go." This is Krishna.

But at the same time, *jaya śrī-rādhā-mādhava gopī-jana-vallabha* — Krishna is *gopī-jana-vallabha*, He is *rādhā-mādhava*, He is *giri-vara-dhārī*. When the *gopīs* and the cowherd boys were in distress, He lifted this Govardhana hill, *giri-vara-dhārī*. That is Krishna's life. The *gopīs*, the cowherd boys, and the inhabitants of Vrindavan, have sacrificed everything. They do not know anything but Krishna. Similarly, Krishna does not know anything beyond Vrindavan. That is Krishna. That is *Bhakti-rasāmṛta-sindhu*, the ocean of blissful life. Thank you very much.

HIDE YOUR GURU

In Hari Bhakti Vilāsa, verse 2.147, Srila Sanatan Goswami quotes *Sammohana-tantra*:

*gopayed devatām iṣṭām gopayed gurum ātmanaḥ
gopayec ca nijam mantram gopayen nija-mālikām*

One should hide one's *iṣṭa-deva*, one should hide one's guru, one should hide one's mantra, and one should hide one's *japa-mālā*.

Wise persons keep their valuables in a confidential place. Similarly, an intelligent *sādhaka* does not advertise his or her guru, nor do they broadcast themselves as disciples of their guru. Considering themselves as low, fallen, and unfit to be considered disciples, sincere devotees do not want to advertise who their guru is.

Srila Krishnadas Kaviraj Goswami has illustrated the mood of a devotee and disciple:

*jagāi mādhai haite muṇi se pāpiṣṭha
purīṣera kīṭa haite muṇi se laghiṣṭha*

I am more sinful than Jagai and Madhai and even lower than the worms in stool. (Cc. ādi 5.205)

Similarly, Thakur Bhaktivinode has stated:

*garhita ācāre, rahilāma maji',
nā karinu sādhu-saṅga
laye sādhu-veśa, āne upadeśi,
e baḍa māyāra raṅga*

Remaining absorbed in abominable activities, I never kept company with sadhus. Now I adopt the

garb of a sadhu and act out the role of instructing others. This is *māyā's* big joke. (Śaraṇāgati 7.3)

Although Thakur Bhaktivinode had so much association with elevated *vaiṣṇavas*, including his *śikṣā-guru* Jagannath Das Babaji Maharaj, he did not flaunt that. Rather, he considered that, *nā karinu sādhu-saṅga* — "I have never had association with sadhus".

The essential principle in being a disciple is to follow the order of the guru. Srila Krishnadas Kaviraj Goswami has described:

*ācāryera mata yei, sei mata sāra
tānra ājñā laṅghi' cale, sei ta' asāra*

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. (Cc. ādi 12.10)

Similarly, it is stated in the *Raghu-varṇā*:

*sa śuśruvān mātari bhārgaveṇa
pitur niyogāt prahr̥tam dviṣad-vat
pratyaḡr̥hīd agraja-śāsanam tad
ājñā gurūṇām hy avicāraṇīyā*

Being ordered by his father, Parashuram killed his mother, Renuka, just as if she were an enemy. When Lakshman, the younger brother of Lord Ramachandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration. (verse 14.46, quoted in Cc. madhya 10.145)

Srila Thakur Bhaktivinode has described that there are two types of disciples, the *antarmukha-śiṣyas* and the *bahirmukha-śiṣyas*. *Antarmukha* literally means "inward-facing". It refers to someone who is introspective. *Bahirmukha* literally means "outward-facing", and refers to someone who is absorbed in external things.

Antarmukha-śiṣyas are desirous of bringing pleasure to their guru. Their focus is on following the guru's instructions. The *antarmukha-śiṣyas* practice *gopayed gurum ātmanaḥ*. They keep their guru and their relationship with him confidential. An *antarmukha-śiṣya* is not interested in advertising himself as a disciple of his guru, but prefers to follow the guru's instructions. His meditation is to try to understand what will please his guru. The *antarmukha-śiṣya* is *anartha-mukta-avasthā*, he is free from *anarthas*. His vision of guru is known as *seva-darśana*. He sees that guru should be served and pleased.

Bahirmukha-śiṣyas are disciples who practice the opposite of *gopayed gurum ātmanaḥ*. They are absorbed in advertising their guru and in making a show of themselves as being big or intimate disciples. Such a disciple is also known as *guru-giri*, or one who makes a business out of guru and one's relationship with guru. They are not absorbed in the inner intention of guru. Srila Bhaktivinode Thakur has described persons who act on such an external platform as *dharmadhvajis* ("religion flag-wavers"), meaning those who make a hypocritical or pretentious show of religiosity.

Following the logic of *ātmanavan manyate jagat* (everyone thinks like I do), the *bahirmukha-śiṣyas* consider that their guru thinks like they do. Because they are motivated by the desires for fame and adoration they think that their guru also wants such things. The *bahirmukha-śiṣyas* are *anartha-yukta-avasthā*, they have *anarthas*, material desires, in their hearts. Because of those *anarthas* they only see guru in terms of their own pleasure. This vision is known as *bhogyā-darśana*. They think that making a big show of devotion will impress their guru and enable them to come close to their guru. Their idea of *guru-bhakti* is to loudly proclaim to the world, *āmār guru jagad-guru* — "My guru is the best or the only one and any other guru is lesser." They think that such publicizing will please their guru. Neglecting or minimizing their guru's instruction regarding the worship of Krishna, the *bahirmukha-śiṣyas* place more emphasis on worshipping their spiritual master.

In the histories of all the major religions of the world it is commonly seen that the followers prefer to worship the guru, prophet, or founder rather than follow the instructions of that prophet to worship the Lord (who is unseen and unknown to them). Srila Prabhupada addressed this topic on a morning walk in Bombay on 29 March 1974 when some devotees mentioned to him that some of the followers of Swami Narayan were chanting the name of their guru instead of Krishna's name:

Devotee: In England they are chanting, "Swami Narayan," not "Krishna".

Prabhupada: Just see.

Indian man (1): No, they are also *kṛṣṇa-bhaktas*.

Devotee: How are they, if they are chanting Swami Narayan's name?

Indian man (1): They actually work for the Krishna only, and they...

Prabhupada: No, no. Krishna recommends *śāstra*, *harer nāma*, *harer nāma*, *harer nāmaiva kevalam*. So why they should chant "Swami Narayan"? ... In the *Bhagavad-gītā* it is said, *satatam kīrtayanto mām* — Krishna. Why should one chant any other name? Krishna says *satatam kīrtayanto mām*. Hare Krishna. Not any other name... But they are chanting "Swami Narayan." They're saying Swami Narayan is better than Krishna. What kind of preaching is this? ... This is nonsense. People will go to the temple and the preacher will say that Swami Narayan's name should be chanted.... Indian man (2): Swami is their guru and Narayan is God, so both, Prabhupada and Krishna, Prabhupada and Krishna, Prabhupada Krishna.. Prabhupada: But that does not mean they should chant [like that]. Just like, we are not instructing our disciples to chant my name, "Bhaktivedanta Swami, Bhaktivedanta Swami." No. They're chanting Hare Krishna. *hari-toena samasta-śāstrair uktaḥ* — "Guru is respected as good as Krishna." But that does not mean I shall teach them to go and chant my name, "Bhaktivedanta Swami, Bhaktivedanta Swami, Bhaktivedanta Swami." What is this? We are teaching, "Chant Hare Krishna." *Harer nāma*, *harer nāma*... — Srila Prabhupada morning walk, 29 March 1974, Bombay.

Although the *antarmukha-śiṣyas*, who follow the instructions of guru, get the full blessings of guru, the *bahirmukha-śiṣyas* do not get the proper result. In this connection Srila Jagadananda Pandit has written:

*gorāra āmi gorāra āmi mukhe balile nā cale
torāra ācāra gorāra vicāra laile phala phale*

It is not enough to repeatedly advertise that one is a devotee of Mahāprabhu by saying, "I am Gaurā's! I am Gaurā's!" Rather, those who follow the practices taught by Mahāprabhu are understood to get the results of being the Lord's follower. — *Prema-vivarta* 86

Sometimes we see that bona fide spiritual masters allow themselves to be advertised in order to preach. However, this is done in service to Chaitanya Mahāprabhu. Such personalities are not materially desirous of receiving prestige from their disciples. The *dakṣiṇā*, gift, that the guru wants is *jñāna-sandēśaḥ* — the sincere search for spiritual knowledge (*Bhāg.* 11.19.39).

As the ideal guru, Sri Chaitanya Mahāprabhu has taught us how to please the spiritual master. Mahāprabhu instructed His followers:

*yadī āmā prati sneha thāke sabākāra
tabe kṛṣṇa-vyatirikta nā gāibe āra*

If you really love me, then you should love My instructions. Don't think of anything but Krishna. Don't utter any name but Krishna. (Caitanya Bhāgavat madhya 8.27)

Understanding that his spiritual master is always with Krishna, the *antarmukha-śiṣya* knows that by chanting Krishna's name he will come closer to his guru. In the *Vāmana-kalpa*, Lord Brahma explains:

yo mantraḥ sa guruḥ sākṣād yo guruḥ sa hariḥ svayam

One should understand that the *mantra* one has received from the guru is identical with the guru and that the guru is identical with Lord Hari. (cited in Srila Jiva Goswami's *Bhakti-sandarbha*, *anuccheda* 237.8)

Srila Rupa Goswami has described:

atha guroḥ śrī-pada-dvandva-bhaktim

The holy name gives devotion to the guru. (*Padyāvalī* text 24)

Historically, the *sādhu-samāja*, the society of saintly *vaiṣṇavas*, has never been impressed with mere external shows of devotion. They are moved, however, when they see the genuine *vaiṣṇava* humility and other good qualities that have manifest in a devotee due to that devotee's dedication to the instructions and *bhajan* given by guru (*guru-niṣṭhā*). Hence, introspective devotees prefer to keep their guru hidden and glorify him by exhibiting exemplary behavior.

For some devotees, pushing their guru is an easy way to avoid facing the reality of their own lack of advancement. They want respect, and they think it is easier for them to get it by broadcasting themselves as a disciple of a great personality than for themselves to manifest the qualities of a *vaiṣṇava*. However, this kind of cheating mentality will never attract the attention of saintly persons. They are not impressed with whom we have taken initiation or instructions from. Rather, they want to see what is our own level of realization.

Since such neophytes equate the showing of respect to themselves with the showing of respect to their guru, when they become chastised or fail to receive the honor and recognition they want, they accuse the devotees, "You have offended my guru!" In this way, Kali, the personification of this age of quarrel and hypocrisy, is able to enter the movement of Sri Chaitanya Mahāprabhu and cause dissension, distracting them from their real business of chanting and distributing the holy names.

So Srila Sanatan Goswami's instruction *gopayed gurum ātmanaḥ* — "one should hide one's guru" — is advising devotees to go deeper in their relationship with guru by basing that relationship on following the instructions about service and *bhajan* that their guru has given.

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THE FEAST OF THE RENUNCIATE

FROM THE LIFE OF SRILA KISHOR DAS BABAJI

Once, on the day before the disappearance of Srila Sanatana Goswami, Srila Gour Kishor Das Babaji Maharaja called one devotee and said, "Tomorrow is Srila Sanatana Goswami's disappearance and we will have a grand festival. In Nabadwip, none of the Goswamis (temple proprietors) observe this festival."

The devotee then said, "How will we be able to bring all of the things here which are necessary for the feast?"

Srila Babaji Maharaja answered, "You don't have to go anywhere or say anything. Tomorrow we will simply not eat even once and we will only chant Hare Krishna. That will be our festival!"

Translated by Vyankata dasa Brahmācārī from Anaran Prabhura Katha, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada



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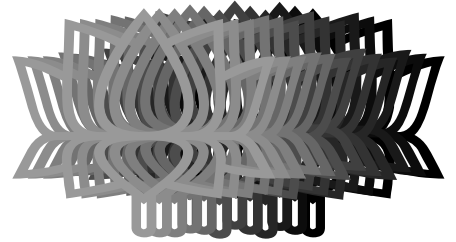
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MEETING IN SEPARATION

LETTERS FROM HIS DIVINE GRACE
A.C. B HAKTIVEDANT A SWAMI
PRABHUPADA

The separation, which you are feeling on account of my physical absence is a good sign. The more you feel such separation the more you will be situated in Krishna Consciousness. Lord Chaitanya felt this separation and His process of approaching Krishna is the feeling of separation.

— Letter to Ballabhi, 22 April 1967

I am always thinking of your separation feelings. Please do your duty nicely and Krishna will help you in all respects.

— Letter to Brahmananda, 24 July 1967

My Dear Students,

Please accept my blessings. I am always thinking of you, and I am feeling separation. I wish to return at the earliest opportunity. I cannot stop my Western World activities and I have taken leave from you for only six months, and it may be that on or before I will come to you again. So continue your activities with great vigor. I shall always pray to Krishna for your steady advance, but try to follow the principles, which are necessary to strengthen oneself in the matter of spiritual advance. Never think that I am absent from you. Physical presence is not essential; presence by message (or hearing) is real touch. Lord Krishna is present by

His message, which was delivered 5,000 years ago. We feel always the presence of our past Acaryas simply by their immutable instructions. I hope you will understand me right and do the needful.

— Letter to Students, 2 Aug 1967

I am always feeling separation for you all. Let Krishna help us meet again.

— Letter to Mrinaline, 27 Aug 1967

Your eagerness to get me back in the States will surely be a success because I'm also eager to return. Tears for Krishna is as good as associating with Him personally. In the spiritual world separation is more valuable than meeting. So your feelings and tears of Krishna Consciousness will make you more enriched in spiritual advancement.

— Letter to Janaki, 16 Sept 1967

In the Bhagavad-gita it is stated that for the fixed-up devotee there is one duty. This duty is understood through the transparent via media of the spiritual master. It is better to serve Krishna and the spiritual master in a feeling of separation, since sometimes there is risk in the matter of direct service. For example, _____ was giving me direct service by massaging, cooking for me, and so many other things; but later on by dictation of Maya he became puffed up, so much so that he thought his spiritual master a common man, and was existing only on account of his service. This mentality at once pushed him down. Of course, those who are sincere devotee,

they take direct service as an opportunity, but the illusory energy is so strong that it acts on this doctrine of familiarity breeds contempt.

_____ was thinking I was existing on his service instead of realizing I was giving him opportunity to do me some service.

— Letter to Madhusudana, 30 Dec 1967

Yes, the ecstasy of separation of spiritual master is even greater ecstasy than meeting with him.

— Letter to Jadurani, 13 Jan 1968

Please be happy in separation. I am separated from my Guru Maharaja since 1936 but I am always with him so long I work according to his direction. So we should all work together for satisfying Lord Krishna and in that way the feeling of separation will transform into transcendental bliss.

— Letter to Uddhava, 5 March 1968

The nice sentiments expressed in your letter under reply are very much pleasing to me. When I initiated you I accepted you on that very moment as my daughter. So you are eternally my daughter and I am your father. There is no doubt about it. And our relationship is based on Krishna consciousness; so the more successful you preach and help the Krishna consciousness movement, the more our relationship in transcendental platform is firm and fixed up. Our business is to chant and glorify the holy name of Krishna, and wherever we may remain, Krishna is with us. Krishna is within your heart and Krishna is within my heart, so spiritually there is no question of separation, even physically we may be in far distant place.

— Letter to Syama, 30 Aug 1968

I am so glad to learn that the New York devotees are all feeling my separation and you are feeling also. This is very blissful. On the transcendental platform, actually separation is more relishable than meeting. But either separation or meeting, the state is always absolute. Actually, in the spiritual platform there is no separation, but it is different stages of rasa.

— Letter to Advaita, 6 Oct 1968

To feel separation from the spiritual master or Krishna is a very good position. That means, one who is in pure love with Krishna and His representative the spiritual master, he thinks always of Them. And this thinking process is Krishna consciousness. If we can think always of Krishna even in separation,

that is Krishna consciousness. And on the absolute platform there is no difference between separation and meeting. The separation is also meeting, rather in separation one relishes the loving relationship more tasty. So don't be disappointed that you are separated from me. I am also always thinking of you how you are making progress there.

— Letter to Krishna Das, 21 Oct 1968

Our meeting and separation in the material world is like the flowing tide of the river. During the flowing tide of the river, so many different floating articles meet together, and with the flowing they again become separated by the movement of the waves. That is the way of material life. But our separation, although it resembles exactly in the material way, it is completely different. In the spiritual world, separation is more relishable than meeting. In other words, in spiritual life there is no separation. Separation is eternal, and meeting is also eternal. The separation is simply another feature of meeting.

— Letter to Brahmananda, 3 April 1969

So far I am concerned, I do not factually feel any separation from my spiritual master because I am trying to serve Him according to His desire. That should be the motto. If you kindly try to fulfill my mission for which you have been sent there, that will be our constant association.

— Letter to Hamsaduta, 22 June 1970

You are expecting to see me, but I also expected to see the London Rathayatra, but you made no arrangement, so what can I do? So let us meet by sankirtana. I also do not feel separation from my guru maharaja. When I am engaged in His service His pictures give me sufficient strength.

— Letter to Syamasundara, 19 July 1970

So far personal association with the guru is concerned, I was only with my guru maharaja four or five times, but I have never left his association, not even for a moment. Because I am following his instructions, I have never felt any separation. There are some of my godbrothers here in India who had constant personal association with guru maharaja, but who are neglecting his orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed-up by his position, but all he can

succeed in doing is biting the king. Personal association is not so important as association through service.

— Letter to Satadhanya, 20 Feb 1972

I am feeling very intensely your separation. In 1967 you joined me in San Francisco. You were driving my car and chanting *hare kâṇḍā*. You were the first man to give me some contribution (\$5000) for printing my *Bhagavad-gētā*. After that, you have rendered very favorable service to Krishna in different ways. I so hope at the time of your death you were remembering Krishna, and as such you have been promoted to the eternal association of Krishna. If not, if you had any tinge of material desire, you have gone to the celestial kingdom to live with the demigods for many thousands of years and enjoy the most opulent life of material existence. From there you can promote yourself to the spiritual world. But even if one fails to promote himself to the spiritual world, at that time he comes down again on the surface of this globe and takes birth in a big family like a yogi's or a *brāhmaṇa*'s or an aristocratic family, where there is again chance of reviving Krishna Consciousness. But as you were hearing *kāṇḍā-kērtana* I am sure that you were directly promoted to *kāṇḍā-loka*.

janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti māṁ eti so 'rjuna

(Bg. 4.9)

Krishna has done a great favor to you, not to continue your diseased body, and has given you a suitable place for your service. Thank you very much. .

— Letter to Jayananda, 5 May 1977

THE GLORIES OF RUPA AND SANATAN GOSWAMIS FROM ŚRĪ BHAKTI-RATNĀKARA

(refrain)

jaya mora prāṇa sanātana-rūpa
agatin-ke gati do-u bhāyā, yoga-yajñake yūpa

(refrain) Glory to Srila Rupa Goswami and Srila Sanatan Goswami! They are my breath of life. The two brothers are the shelter of those with no other refuge. They are the *yūpa*

(central pole in a sacrificial arena) in the *yajña* of *bhakti-yoga*.

vr̥ndāvanake sahaja mādhuri-prema-sudhāke kūpa
karuṇā-sindhu anāthana-bandhu, bhakta-sabhāke bhūpa

They are Vrindavana's well filled with the sweet nectar of pure spiritual love. They are the ocean of mercy and the friends of those lost souls who have no master. In the assembly of devotees they are the kings.

bhakti-bhāgavata matahi ācaraṇa-kuśala su-catura-camūpa
bhuvana-caturdaśa-vidita bimala yāsa rasanāke rasa-tūpa

They are the great generals leading the army of preachers who expertly speak on *bhakti* and the *Bhāgavatam*. Their pure glories are known throughout the fourteen worlds, and are nectar for the tongue.

carāṇa-kamala-komala-rajah chāyā mītata kali-vari-dhūpa
vyāsa upāsaka sadā upāse rādhā-carāṇa anupa

The dust of their lotus feet has become the *vaiṣṇavas'* fragrant *tilaka*. Having deep reverence for Srila Vyasadeva, they always worship Sri Radha's peerless lotus feet.

jaya mora sādhu-śiromaṇi rūpa-sanātana
jñāke bhakti eka rasa-nibahī, prīta kṛṣṇa-rādhā-tana

(Refrain) Glory to Srila Rupa Goswami and Srila Sanatan Goswami! They are the crest-jewels of saintly devotees. They are filled with the nectar of devotional love for Sri Sri Radha and Krishna.

vr̥ndāvanakī sahaja mādhuri rauma rauma sukha gātana
saba teji' kuñja-keli bhajī' ahar-niśi ati anurāga rādhā-tana

Tasting the sweetness of residing in Vrindavan, they are filled with bliss and their bodily hairs stand up. Renouncing everything, they worship Vraja's forest groves. Day and night they meditate on Radha's love for Krishna.

karuṇā-sindhu kṛṣṇa-caitanya-kr̥pāphalī dau bhrātana
tina vinu vyāsa anāthana ye se sukhe taru-vara-pātana

These two brothers brought the mercy of Sri Krishna Chaitanya, who is an ocean of compassion. Without these two brothers I am helpless and without a master. Without these two brothers, the tree of my happiness has broken and fallen to the ground. .

— Srila Narahari Chakravarti's *Śrī Bhakti-ratnākara* 629-305.

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THE DECEITFUL PREACHER

FROM THE LIFE OF SRILA GOUR KISHOR DAS BABAJI

A *brahmacārī* named Ayatra once came to Gour Kishor to perform devotional service. Srila Gour Kishor told him, “You should take proper association and you should give up offenses unto the lotus feet of the *vaiṣṇavas* of the Lord.”

Upon hearing this, that *brahmacārī*, did not take it in the proper mood. The *brahmacārī* did not tell Babaji Maharaja that he was going to Radhadesa to collect money by giving discourses on the *Śrīmad Bhāgavatam* and advertising himself as a disciple of Srila Bhaktisiddhanta Saraswati Thakur.

After returning from Radhadesa, the *brahmacārī* requested a scholar who lived in Nabadwip to teach him Sanskrit grammar. The *brahmacārī* thought that if he learned Sanskrit grammar then everyone would respect him. He also began to think that since Babaji Maharaja did not know how to read or write that he would be situated above him.

The *brahmacārī* came to Srila Gour Kishor one day and Srila Babaji Maharaja asked him, “Are you studying Sanskrit grammar to obtain wealth, women, and prestige?”

The *brahmacārī* answered, “I don’t have any bad intention like that. I’m simply studying so that I may understand *Śrīmad Bhāgavatam*.”

Srila Gour Kishor Das Babaji then told him, “While you were in Radhadesa you saw how persons there earn their living by professionally reciting *Śrīmad Bhāgavatam* and thus you have become greedy for this. You should give up the association of those who are not favorable and simply take to chanting Hare Krishna with devotees of the Lord.”

The *brahmacārī* did not listen to Babaji Maharaja’s instructions. A few days later, the *brahmacārī* again came to Srila Gour Kishor and asked him, “Please be merciful unto me.”

Srila Gour Kishor Das Babaji remained quiet for some time, then he said, “You still have not given up that desire which you had before?”

Hearing this, the *brahmacārī* could not exactly understand what he meant. The *brahmacārī* then left and a little while later many people approached Srila Gour Kishor and informed him that the *brahmacārī* had some illicit connection with a widow. Srila Babaji Maharaja then told them to give the *brahmacārī* the following instruction, “One should never bring others into the field of his sinful activities.”

Srila Gour Kishor then made them understand that a person who approaches another man’s wife is very sinful and that improper activity and deceitfulness in the outward dress of a devotee is no less serious than any sin. The character of Srila Bhaktivinoda Thakura, Srila Bhaktisiddhanta Saraswati and Srila Gour Kishor Das Babaji was always flawless. They never exhibited any type of deceitful activity.

— Translated by Vyenkata Das Brahmachari from Amara Prabhura-kathā, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada.

OBEISANCES TO THE DEVOTEES

tebhyo namo ‘stu bhava-vāridhi-jīrṇa-paṅka-
sammagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ
kṛṣṇeti varṇa-yugala-śravaṇena yeṣāṁ
ānandathur bhavati nartita-roma-vṛndah

I offer my respectful obeisances to the devotees of the Lord. Simply by hearing the two syllables “Krish-na their bodily hairs stand up in ecstasy and they become moved to dance in ecstatic bliss. With their sandals they expertly extricate the fallen souls deeply sunk in the fetid mud of the ocean of repeated birth and death.”

— Sri Autkala. Quoted in text 54 of Srila Rupa Goswami’s Padyāvali.
Translated by Sripad Kusakratha Das. Krishna Library. Alachua, Florida.

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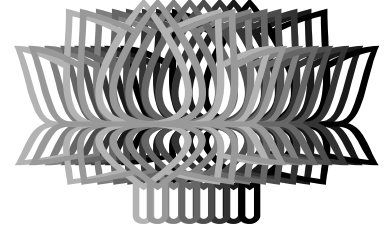
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TRANSCENDENTAL LAUGHTER

HIS DIVINE GRACE A.C.

BHAKTIVEDANTA SWAMI PRABHUPADA

When a smiling person claps his hands and leaps in the air, the smiling expression changes into *atīhasita*, or overwhelming laughter. An example of *atīhasita* was manifested in the following incident. Krishna once addressed Jarati thus: "My dear good woman, the skin of your face is now slackened, and so your face exactly resembles a monkey's. As such, the king of the monkeys, Balimukha, has selected you as his worthy wife." While Krishna was teasing Jarati in this way, she replied that she was certainly aware of the fact that the king of the monkeys was trying to marry her, but she had already taken shelter of Krishna, the killer of many powerful demons, and therefore she had already decided to marry Krishna instead of the king of the monkeys. On hearing this sarcastic reply by the talkative Jarati, all the cowherd girls present there began to laugh very loudly and clap their hands. This laughter, accompanied by the clapping of hands, is called *atīhasita*.

Sometimes there are indirect sarcastic remarks, which also create *atīhasita* circumstances. An example of one such remark is a statement that was made by one of the cowherd girls to Kutila, the daughter of Jatila and the sister of Abhimanyu, the so-called husband of

Radharani. Indirectly Kutila was insulted by the following statement: "My dear Kutila, daughter of Jatila, your breasts are as long as string beans — simply dry and long. Your nose is so gorgeous that it defies the beauty of the noses of frogs. And your eyes are more beautiful than the eyes of dogs. Your lips defy the flaming cinders of fire, and your abdomen is as beautiful as a big drum. Therefore, my dear beautiful Kutila, you are the most beautiful of all the cowherd girls of Vrindavan, and because of your extraordinary beauty, I think you must be beyond the attraction of the sweet blowing of Krishna's flute!"

— Nectar of Devotion, chapter 45

From Srila Prabhupada's Life

When Prabhupada's edition of *Caitanya-caritāmṛta*, *madhya-līla* volume 1, was first published, devotees were surprised and pleased to read about the humorous joking between Lord Nityananda and Advaita Acharya during the taking of *prasādam* at Advaita Acharya's house. One morning, during a car ride with Srila Prabhupada, one of the devotees expressed his appreciation for the new volume.

"There is such nice humor in the *Caitanya-caritāmṛta*, Srila Prabhupada."

"Yes," said Srila Prabhupada, "spiritual life is humor also." Then he began to tell a story: "Krishna said to one old lady, 'You are so ugly, you should marry a monkey.'"

"No," said the old lady, "I have given up all material desires. I will marry you, Krishna!"

“Yes! Yes! Yes!” All the *gopīs* and boys clapped and laughed.”

While Prabhupada said this, his eyes lit up and he became very animated, laughing at the humorous pastimes of Krishna. “So Krishna was defeated,” said Srila Prabhupada, “by that laughing of the *gopīs*.” ❀

— Prabhupada Nectar volume 1 by Sri Srimad Satsvarupa Das Goswami

THE BAD DESIRE TO BE GURU

SRILA BHAKTISIDDHANTA SARASWATI
THAKUR PRABHUPADA

It is my Gurudeva who is graciously present in all different forms. If he were not graciously present in all of these different forms then who would preserve me? Those whom my Gurudeva made his own are my saviors. But may I never have occasion to see the face of that wicked person, who is a source of evil, who maligns the lotus feet of my Sri Gurudeva or who countenances in any way such a slanderer.

The moment I fall away from the lotus feet of Sri Guru or forget them, I certainly fall away from the truth. As soon as I fall away from the lotus feet of Sri Guru I find myself encompassed by innumerable wants. I run in a hurry for my bath. I become busy for preventing a cold. I run after other occupations different from the service of Sri Gurudeva. It is the lotus feet of Sri Gurudeva that alone protect me constantly from all this attachment for objects other than the truth. If I do not remember the lotus feet of Sri Guru at the beginning of every new year, every new month, every new day, and every new moment, then I am sure to fall into far greater inconveniences. If I do not remember his lotus feet then the desire will come to dress myself in the garb of the guru. I will become liable to the bad desire of seeking to be worshipped by other people as guru. It is this which constitutes addiction to things other than the truth. ❀

— Sri Chaitanya's Teachings page 262-263

THE ACTIVITIES OF SRILA LOKANATH GOSWAMI ŚRĪ BHAKTI-RATNĀKARA

While taking Srinivas Acharya, Narottam Das Thakur, and Syamananda Prabhu on *parikramā* in Vrindavan, Raghava Pandit described the following:

Beautiful Kisorī-kunda is very dear to Kishorī (Srimati Radharani), the daughter of Maharaja

Vrīṣhabhanu. Seeing this wonderful place, Lokanath Goswami felt great pleasure within himself and resided here. There is no end to speaking of his renunciation. Sri Radha-vinode bestowed Their mercy on him here. Whenever he got fruits, roots, sak, or rice, Lokanath Goswami would offer them to Sri Radha-vinode with great devotion. During the rainy and winter seasons, Lokanath stayed under this tree with only an old quilt and very old outer cloth. During the rains, Lokanath would keep his Lord within the hollow of a tree while he would remain outside getting wet. At other times, he would happily keep Radha-vinode in an old bag hanging on his chest. Remembering the pastimes of Sri Gaurachandra, he would become overwhelmed and cry at this place. ❀

— Srila Narahari Chakravarti. Translated in *Mathurā-maṇḍala Parikramā*, published by Srimad Pundarik Vidyānidhi Das, Vrindavan, 1992.

REAL INTELLIGENCE

SRI SRIMAD GOUR GOVINDA SWAMI MAHARAJA
CONVERSATION, 24 NOVEMBER 1989

Those who are intelligent never ask Krishna for anything. They only want Krishna. Although they may apparently seem to be very poor, wretched and distressed, actually they are very, very wealthy persons. Therefore they are known as *mahārājas*, kings of the kings. Great kings come and bow down to them.

There was once a very opulent king who was also very charitable. One day he told all of his ministers, commanders, and other officers working under him, beginning from the lowest to the most important officers, “You may ask whatever you want from me, I’ll give you.” The ministers, commanders, and other important officers requested many opulent things. One asked for a good wife. Someone else asked for much wealth. Another wanted a nice building. So many things! The king also had a very low-class person who would clean the garbage. He was a very poor sweeper. The king asked him, “What do you want?”

The sweeper said, “O king, I don’t want anything. I only want that your lotus feet will touch my poor, humble cottage. This is all I want. I don’t want anything else from you.” He was the most intelligent person because he didn’t ask for wealth, a promotion, or any of the other things that the others had asked for. He only wanted that the king would come to his humble cottage.

The king granted his wish: “All right. On a certain day we’ll go.” When a king goes somewhere, he never goes alone. He goes with all of his paraphernalia, ministers, and commanders, with great pomp and ceremony, and in a grand procession. And wherever the king stays, royal palaces should be built, otherwise how would the king stay there? Thus in order to receive the king, the sweeper’s humble cottage was transformed into a royal king’s palace. Consider what this sweeper got and what the others got. The sweeper was intelligent.

Therefore in His *Śikṣāṣṭaka*, verse three, Mahaprabhu has said:

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmāye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

O almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women, nor do I want any number of followers. I only want the causeless mercy of Your devotional service in my life, birth after birth.

This is an intelligent *prārthanā*, prayer. “I don’t want anything. I only want to serve Your lotus feet.” Like the sweeper who only wanted the king to place his feet in his home, we should only want that Krishna’s lotus feet be here. It may seem that this is an ugly or a wretched place, but no, it is Krishna’s place. *Brahma-saṁhita* 5.29 states, *lakṣmī-sahasra-śata-sambhrama-sevyamānam* — innumerable goddesses of fortune will come to serve Krishna. Such a person who prays for Krishna is the most intelligent person. Krishna is *pūrṇa-brahma* — He is completely full. If one has Krishna, how will there be any shortage? One who understands this has real intelligence. ❧

DISPLAYS OF ECSTASY

FROM THE LIFE OF SRILA GOUR KISHOR DAS BABAJI

One day, a resident of East Bengal who was a very wealthy landlord, scholar, *brāhmaṇa*, and famous great devotee of the Lord, came along with his friend to see Srila Gour Kishor. The landowner was so deeply absorbed in devotional ecstasies that his friend had to assist him by holding his hand when he walked. His friend would hold the shoulder of the wealthy landowner because his body was trembling so much. When they arrived before Srila Gour Kishor, two other persons present immediately recognized the wealthy landowner and received him as an advanced devotee

of the Lord. They very carefully offered their obeisances to him and arranged a sitting place, praying to him to please be seated. At that time Srila Gour Kishor, enacting his pastime of a blind person, said, “Who has come?” The friend of the landowner introduced his companion by glorifying the landowner’s erudition, devotion, and detachment from material sense gratification, although he possessed unlimited wealth. He described how, just one fortnight before, a thief had come and stolen forty-five thousand Rupees from the landowner’s house. Although suffering such a setback, the landowner, knowing devotion to be the main attachment, had come to obtain Srila Gour Kishor’s transcendental *darśan*. The friend added, “I am his friend. He has left all material sense gratification and keeps only my association. You will be able to realize his greatness by conversing with him. He once asked me a question about a confidential exchange between Sri Chaitanya Mahaprabhu and Sri Ramananda Raya from the *Caitanya-caritāmṛta*. I told him that only Gour Kishor Das Babaji could properly answer his question and certainly no one else. We have already been to see many learned persons in this area and still we cannot come to an agreement about the meaning of this conversation. We think that only you are able to explain it properly.”

After the friend of the great devotee completed his introduction, Srila Gour Kishor replied, “I will tell you a process by which you can understand the conclusion of this conversation. But before trying to understand these confidential topics between Lord Chaitanya and Ramananda Raya, you should renounce the association of this rascal impostor and take shelter of a pure devotee of the Lord. You should hear the *Caitanya-caritāmṛta* one hundred times in the association of real devotees of the Lord. In this way, being absorbed in devotional ecstasy, you will be able to realize the purport of these conversations. At the present moment all the devotees here want to perform congregational chanting of the Holy Name of the Lord. We don’t have time to discuss any other topics.” Then Srila Gour Kishor very loudly requested everyone to perform *hari-nāma saṅkīrtana*. Everyone then began to congregationally chant the Lord’s holy name. Hearing the words of Srila Gour Kishor, the proud landowner and his friend immediately got up and left that place. Later in the evening, when

almost everyone had gone, some persons said to Srila Gour Kishor, “That very learned landowner was absorbed in devotional ecstasy. We could not see any manifestation of material consciousness in him. He was devoid of any worldly consciousness.” Another person sitting nearby, who had always heard that Srila Gour Kishor was very open with everyone, said, “That person was so immersed in various loving devotional ecstasies that he could not even walk by his own efforts. How is it that you can say he was not on the highest level of *bhāva-bhakti*?”

Gour Kishor Das Babaji then replied, “After speaking with him for a few moments I could understand that he had no good intentions in his performance of devotional service. One cannot measure the amount of devotion a person possesses by the approval of the general people. If a person is not serious in his devotional practice, then even if he has the symptoms of renunciation, detachment, and many ecstasies, still he should not be considered to have real renunciation or detachment. As soon as a difficult test comes, then that false renunciation will cease. Detachment searches out the shelter of those who are actually fixed in their intentions for devotional service. In our practical devotional service we should never show anyone our devotional ecstasies. One should perform devotional ser-

vice in such a way that his deep attachment to the Lord will increase within his heart. Even if one displays hundreds and hundreds of exhibitions of external attachment, the Lord will not bless him if he does not develop internal loving attachment. If there is actually a deep loving attitude then Krishna Himself will approach and overtake the advanced devotee. Krishna is proportionately aloof or available to the degree of one’s surrender. If one is deeply engrossed in devotional attachment to Lord Hari, then even while suffering distressing diseases or other material miseries he will still remain absorbed in transcendental loving service to the Lord. When you can fast and chant Hare Krishna both day and night, and when you can always cry out in desire for the service of Vrishabhanu-nandini Radharani without displaying this to others, then Sri Krishna, who is very dear to Srimati Radharani, will call out for you to take His shelter.”

Like a Chaste Wife

On another occasion Srila Gour Kishor Das Babaji was sitting in his *bhajana-kuṭīr* in Sri Nabadwip Dham, chanting Hare Krishna very loudly. Other persons who had assembled there were also chanting. At this time, one person came and began to display different emotional symptoms, such as crying. Some devotees began to think that that person had attained the highest stage of devotional ecstasy. Srila Gour Kishor however immediately requested him to leave. Some of the persons assembled there became disturbed at seeing this and also left. Srila Gour Kishor then said, “One who has actually attained love of Godhead will never display the symptoms but will always keep them hidden from the general people, just as a chaste wife will become very embarrassed if she has to show any part of her body, and thus she keeps her body very thoroughly covered. In the same way, when one has real devotion unto the Supreme Lord and becomes elevated to love of Godhead, he always feels embarrassed to exhibit the symptoms of ecstasy, and thus keeps such symptoms unmanifest.”

—From Amara Prabhu-kathā, a collection of articles written by Srila Bhaktisiddhanta Saraswati Prabhupada. Translated by Vyenkata Das Brahmachari.

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SRILA A. C. BHAKTIVEDANTA SWAMI PRABHUPADA

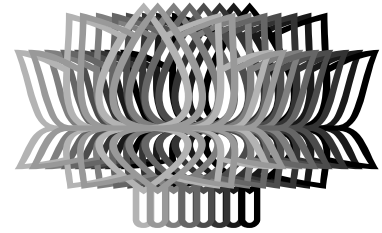
- **LITERATURE PROPAGANDA AND TRANSCENDENTAL WELFARE**

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SIMPLY BY HEARING

Śrīmad Bhāgavatam 4.29.38

Translation and purport by

HIS DIVINE GRACE A.C.

BHAKTIVEDANTA SWAMI

PRABHUPADA

so 'cirād eva rājarṣe syād acyuta-kathāśrayaḥ
śṛṇvataḥ śraddadhānasya nityadā syād adhīyataḥ

O best of kings, one who is faithful, who is always hearing the glories of the Supreme Personality of Godhead, who is always engaged in the culture of Krishna consciousness and in hearing of the Lord's activities, very soon becomes eligible to see the Supreme Personality of Godhead face to face.

PURPORT

Constant engagement in the transcendental loving service of Vasudev means constantly hearing the glories of the Lord. The principles of *bhakti-yoga*—*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam / arcanam vandanam dāsyam sakhyam ātma-nivedanam* [S.B. 7.5.23] — are the only means by which perfection can be attained. Simply by hearing of the glories of the Lord, one is elevated to the transcendental position. ❀

LITERATURE PROPAGANDA AND

TRANSCENDENTAL WELFARE

SRILA BHAKTISIDDHANTA SARASWATI

On the evening of 12 July 1936 at the Gaudiya Math temple at Bagh Bazaar, Calcutta, Srila Bhaktisiddhanta Saraswati Prabhupada spoke to a group of respectable gentlemen. He criticized the popular idea of *daridra-nārāyaṇa*, "poor Narayan", a common term in India since before the time of Gandhi used by those promoting charitable works with the mistaken idea that poor people are directly Narayan.

We *jīvas* are really poor, no doubt. We are poor *jīvas* but we are not poor *nārāyaṇas*. Our poverty should be diminished, and to that end wealth should be accumulated, but what kind of wealth? It is the wealth of *kṛṣṇa-prema*, i.e. causeless love for the absolute truth — Krishna. And for this, we should pray to Him in the same way as a *vaiṣṇava mahājana* prays, in the following lines:

*prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana*

Life without love is useless and poor, they say,
Appoint me in Thy service, Oh Lord, with love
as my pay. (Cc. *antya* 20.37) ¹

¹ In a play on words, Srila Saraswati Thakur is pointing out that we are not *daridra-nārāyaṇa*; rather we are *daridra-jīvana*. "Jīvana" means "life". We are not a poverty stricken God. Rather, we are tiny souls whose lives are poor, being bereft of the supreme wealth of love of Krishna.

Our prayer should be of the aforesaid nature. As soon as we feel the necessity for *kṛṣṇa-prema* we naturally begin to feel dislike for everything but Krishna. In absence of this, other tendencies and considerations take firm hold of our mind, exhorting us to be great workers, forgetful of the main object of the *Pancharatra* [Vedic literatures describing the process of worship].

Now, what course should we adopt with regard to our propaganda work in England? Mahāprabhu enjoins us to proclaim His Name throughout the length and breadth of this world — from small hamlets to big cities. At present, gross worldly names are in vogue everywhere — let the transcendental name be henceforth proclaimed all over the world!

We do not belittle the importance of the *pancharatrik* process of establishing temples with deities; but we are of the opinion that the higher activity is propaganda work. And Mahāprabhu's open desire was that the transcendental name should be proclaimed everywhere. To that end, we think a sufficient number of pamphlets should be published. The rich are the so-called big men of the world, who are running after fame, females and money. They will not listen to our words even if we cry hoarse in their ears, so what is the use of wasting our time in trying to make them hear? We say, therefore, that the line of our propaganda work should be to publish a sufficient number of pamphlets even at the cost of possible suspension of building temples. This will show to them the insignificance of the discoveries of truths that have been expressed in their philosophies or applied sciences, in contrast to the enormity and magnitude of the subject matter of our discussions.

So far about our propaganda work. Now, as to the manner in which that work is to be carried out. A self-conceited or vainglorious man can never successfully carry on propaganda work. How will it be possible for him? The Absolute Truth never manifests itself to a vainglorious man who looks upon himself as the only preacher of truths. Such a man can do no good to the world. Of such persons, some will be fond of prohibited foods as are available at Kalighat and some will be malicious patriots engrossed with considerations of their own advantages as opposed to others' interests. Others will be in the clutches of self-enjoying propensities, or its opposite, the tendency toward renunciation, with a view to gain self-emolument

or salvation, while the rest will make a pretentious show of *bhakti*. But none of them will have the least idea of the Absolute Truth divested of the slightest trace of insincerity and maliciousness.

Oh, how deplorable it is that the propaganda of the *Bhakti-rasāmṛta-sindhu*, the glorious, unique, devotional teaching of India, is stopped here, in the very land of its origin. And it is not less regrettable to see people suffer under the mistaken idea that mere ringing of bells in places of worship, or touring of holy places, or ostentatiously reading of holy works like the *Bhāgavata* with no other purpose than earning one's livelihood, or playing the role of preceptor by a right of heredity only, are sure signs of *bhakti*, they being quite ignorant of the true significance of right worship, the true object of pilgrimage, the right duty of the proper ways of preceptorship, the true culture of theistic works like the *Bhāgavata*, and the real difference between true and false *bhakti*. And it is painful to see people wasting their valuable time in no better work than mischievous, ill-conceived criticisms of others' conduct. They excel only in giving advice to others. Their damned mind is, no doubt, responsible for this. So every morning on rising from bed they should make their wicked mind hear the following immortal song of Thakur Bhaktivinoda:

bhaja re bhaja re āmār mana ati manda
 (bhaja) braja-bane rādhā-kṛṣṇa-caraṇāravinda
 (bhaja) gaura-gadādharaḍwāita guru-nityānanda
 (smara) śrīnivās, haridās, murāri, mukunda
 (smara) rūpa-sanātana-jīva-raghunātha-dvāndva
 (smara) rāghava-gopāla-bhaṭṭa swarūpa-rāmānanda
 (smara) goṣṭhi-saha karṇapūra, sena śivānanda
 (smara) rūpānuga sādhu-jana bhajana-ānanda
 (Gītāvali, Bhajana-gītā, song 1)

In this song the mind is asked, first of all, to hold *bhajan* of Radha-Krishna in Their joyful activity in the sacred woodland of Vraja. In comparative view, the degrees of excellence of the five *rasas*, from *mādhurya* (consortship) to *śānta* (the state in which active service is wanting), are gradually lowering. A servitor in the last mentioned position (i.e., *śānta-rasa*) is neither actively engaged in *bhajan* nor against it. He will neither oppose *bhajan* nor actively hold it.

Now, *bhajan* or *bhakti* may be of different kinds. There is such a thing as *micha-bhakti* (false *bhakti*), as opposed to *śuddha-bhakti* (unalloyed *bhakti*);

the former kind of *bhakti* being taken recourse to by adherents of karma, who again are followers of *smṛti*. And Thakur Narottama Das warns us against such false *bhakti* by saying:

*karmī jñānī michā-bhakta na hā'be taya anurakta
śuddha-bhajanete kara mana
(Prema-bhakti-candrika 6.18)*

The cult of the so-called social reformers (or society makers) of the past or present age is quite different from the ideas and principles of *bhaktas*. And the followers of the former are engaged, at present, in various movements relating to personal advantages and self-enjoyment.

Those agitators, who, leaving aside all considerations of *bhakti*, are busily engaged in movements for temporal advantages only are doing harm to themselves. And their failure to serve Krishna, Who is the emporium or rather effigy of the endless, immeasurable nectar of love, joys and pleasures, bespeaks simply of their ignorance of the real state of affairs. And such desistance of service to Krishna gradually turns a man into an upholder of *nirviśeṣa-vāda* (i.e. the doctrine of the unspecified-ness of the absolute truth). And what can be more deplorable for mankind than such misfortune! So, to counteract the aforesaid tendencies in us, we should sing every morning, advising our wicked mind to hold *bhajan*, which is impossible if we be unmindful of the dictum:

*trṇād api sunīcena taror iva sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

— which means that *hari-kīrtana* should be continued ceaselessly and with the humility of low grass.

Now, what is the object of our *bhajan*? It is only the holy feet of Radha-Krishna, roaming about freely in the woodland of Vraja. And what should be our line of conduct in holding *bhajan*? Mahāprabhu's advice to Srila Das Goswami in this connection, is as follows:

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā pāribe*

*amānī mānada haṣā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

Have no worldly talk, nor pay heed to it,
Wear no good clothes, nor rich food eat,
Have *kṛṣṇa-nāma* always, humbly, on your
tongue,

Serve Radha-Krishna in the closet of the mind,
all day long. (Cc. *antya* 6.236-237)

In the aforesaid verse, the first two advices are in the negative and the remaining two are in the affirmative. By "*vraja-sevā*" Mahāprabhu means service to Krishna by one who has a transcendental body and whose self-realization is complete. People ignorant of this generally turn into mental speculators and cannot rightly understand the teachings of the Gaudiya Math. ❧

— From the anthology *Srila Prabhupada's Discourses*, quoted in *Gaudiya Vaisnava Biographies*, Nectar Books, Union City GA, USA.

ŚRĪ GURU-VANDANĀ

BY THE POET SRI SANATAN DAS

Although the following song is found in many Bengali Gaudīya Vaiṣṇava songbooks, neither scholars nor devotees seem to anything about the author other than his giving of his name as "Sanatan Das" in the last line. This Sanatan Das is almost certainly not the same as Srila Sanatan Goswami, as the poem is written in Bengali and there is no record of any writings of Srila Sanatan Goswami in Bengali.

This beautiful song focuses on aspects of *guru-tattva* and *śiṣya-kartavya* (the transcendental position of guru and the duty of a disciple) which are not found in either the *Guru-vandanā* of Srila Narottam Das Thakur or the *Gurvaṣṭaka* of Srila Visvanath Chakravarti.

*āśraya kariyā vandoṇ śrī-guru-caraṇa
jāhā haite mile bhāi kṛṣṇa-prema-dhana*

Taking refuge of Sri Guru, I bow at his feet. Oh brother, by this the treasure of *kṛṣṇa-prema* is attained.

*jīvera nistāra lāgi nanda-suta-hari
bhuvane prakāśa hana guru-rūpa dhari*

For the deliverance of the *jīvas*, Nanda's son Sri Hari is manifest in the world, assuming the form of Sri Guru.

*mahimāya guru kṛṣṇa eka kari jāna
guru-ājñā hṛde saba satya kari māna*

Know that in glory guru and Krishna are one. Accept Sri Guru's orders in your heart, considering them to be the divine reality.

*satya-jñāne guru-vākye yāhāra viśvāsa
avaśya tāhāra haya vraja-bhume vāsa*

Whoever has firm faith in the divine wisdom of Sri Guru's words resides eternally in Vrajabhumi.

*yāra prati gurudeva hana parasanna
kona vighne seho nāhi haya avasanna*

Whoever courts the pleasure of Sri Gurudeva in all respects will not become disheartened by any obstacles.

*kṛṣṇa ruṣṭa haile guru rākhibāre pāre
guru ruṣṭa haile kṛṣṇa rākhibāre nāre*

If one makes Krishna angry, Sri Guru can protect him, but if one makes Sri Guru angry, even Krishna cannot protect him.

*guru mātā guru pitā guru hana pati
guru vinā e-saṁsāre nāhi āra gati*

Sri Guru is our mother, father, lord and master. Without Sri Guru there is no other recourse in this world of transmigratory existence.

*guruke manuṣya-jñāna nā kara kakhana
guru nindā kabhu karṇe nā kara śravaṇa*

Never for a moment consider Sri Guru to be an ordinary mortal, and never lend an ear to any defamation of Sri Guru.

*guru nindukera mukha kabhu nā heribe
yathā haya guru-nindā tathā nā yāibe*

Do not even look to the face of one who vilifies Sri Guru, and do not go to any place where Sri Guru is criticized.

*gurura vikriyā yadi dekhaha kakhana
tathāpi avajñā nāhi kara kadācana*

Even if you observe at any time some forbidden activity performed by Sri Guru, still you should never for a moment hold him in disregard.

*guru pāda-padme rahe yāra niṣṭhā-bhakti
jagat tārīte sei dhare mahā-śakti*

Whoever maintains unflinching devotion to Sri Guru's lotus feet possesses the power to deliver the entire world.

*hena guru pāda-padma karaha vandanā
yāhā haite ghuce bhāi sakala yantraṇā*

O brother, for whoever bows down to the lotus feet of Sri Guru, all afflictions are terminated.

*guru pāda-padme nitya ye kare vandanā
śīre dhari vandi āmi tanhāra caraṇa*

I hold upon my head and bow down to the feet of whoever constantly makes obeisance at the lotus feet of Sri Guru.

*śrī-guru-caraṇa-padma hṛde kari āśa
śrī-guru-vandanā kare sanātana dāsa*

Desiring the lotus feet of Sri Guru within his heart, Sanatan Das makes this *guru-vandanā*. ❀

— Translated by Kisori Vinoda Das.

DRINK THE HOLY NAME

The Hare Krishna *mahā-mantra* is very popular in Orissa. To this day one can find active *kīrtana* groups in most villages. *Cari-prahara* (12 hour), *aṣṭa-prahara* (24 hour), and *ṣola-prahara* (48 hour) *kīrtana* is common to observe various festivals. It is common in Orissa in Hindu society that the bride is initiated into the *mahā-mantra* during the wedding ceremony.

There is a nice song they sing about the *mahā-mantra*:

*rāma nāma laḍḍuā kṛṣṇa-nāma ghī
hari nāma khaṇḍa kṣīra ghorī ghorī pi*

“Rama's name is a *laḍḍu*, Krishna's name is ghee, and the name of Hari is sweet rice — mix them all together and drink!” ❀

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